"ONLY A PARTIAL BLINDNESS HAS BEFALLEN ISRAEL THAT THE FULLNESS OF THE GENTILES SHOULD ENTER, AND THUS ALL ISRAEL BE SAVED."

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The Apostolate to the Jews

A Study of the Church's Apostolate to the Jews, its Theology, History, Methods and Present Needs

ALMA COLLEGE
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Alma, California

by
Rev. John M. Oesterreicher

Volume 6, Number 4

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"O LORD, LORD, ALMIGHTY KING, ALL THINGS ARE IN THY POWER, AND THERE IS NONE THAT CAN RESIST THY WILL, IF THOU DETERMINE TO SAVE ISRAEL."

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By

Rev. John M. Oesterreicher

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1.
Introduction

1. With arms outstretched Christ died, that with the one He might draw the ancient people and with the other the Gentiles—this teaching of the Fathers has always been the mind and heart of the Church. In her, Christ our Peace, having broken down the barrier between them, made both peoples one,[1] a union which early Christian art never tired of depicting. The mosaic on the arch of S. Lorenzo in Rome, for instance, portrays Christ the All-Ruler, *Pantocrator;* He is seated on the globe with Peter and Paul on either side, and by them the two sacred cities: by St. Peter is Jerusalem, which for long had sheltered within her Temple God's special Presence, and by St. Paul Bethlehem, which saw His Epiphany to the nations. Again and again in works of early Christian art there appear these two holy cities, the city of the Jews and the city of the Gentiles, and from them flock the sheep of Christ, twelve in number, in image of the Apostles and the Tribes, for twelve is the number of universality, *sacramentum est cujusdam universitatis.*[2] The apsidal mosaic in S. Pudenziana shows Christ enthroned in the Heavenly Jerusalem as the Lord and Teacher to whom is given all power in heaven and on earth, who commissions His Apostles to preach the Gospel to every creature. On His right is the Apostle who on Pentecost urged the return of his people to its Messias, and on His left the one who took the Gospel to the pagans; about to crown them with garlands, there stands behind St. Peter the *Ecclesia ex circumcisione,* and behind

St. Paul the *Ecclesia ex gentibus.*[3]

2. The two churches, however, are One Church, St. Augustine was at pains to assert. The two wives of Jacob, Lia and Rachel; the two blind men by the wayside to whom the Lord gave sight; the two boats moored by the shore whence Christ called His disciples;[4] the beast of burden which carried Jesus into Jerusalem and the colt that went at His side[5]—all these and many others are their figures; the shepherds from nearby and the Magi from afar were their first fruits.[6] But the two peoples are joined together in Christ, they are welded by faith and sacrament, *fideli osculo copulantur.*[7] And what marks the nature of the Church also marks her task; composed of Jews and Gentiles, she is sent to both. But in her mission to the pagan world, she heeds the bidding of the Risen Lord, while in her approach to the Jews, she follows the example of His Ministry.

2.
Christ's Ministry to Israel

3. Though all His words were intended for all men of all times, the immediate "you" of Christ's preaching was the men of Israel, "His own."[8] "He came unto His own," said St. John, having in mind the "peculiar possession" or "inheritance" of the Old Testament;[9] on his lips *eis ta idia* suggests close domestic ties, as it does when he speaks of the families of the disciples, or of the household and community of affection into which he received the Mother of the Lord.[10] Christ warned the members of the household into which He had willed to be born not to make an idol of their national integrity, for who loves and would save his life will lose it, but who loses it will save it.[11] In His parables, He bid them remember that their prerogatives were held in trust, not owned outright, that they were gifts of love, to be shared. He urged their hearts to readiness, for the Kingdom of Heaven could not be contained within the realm of Israel, no more than leaven in a closed vessel; the seed of faith implanted in Abraham and kept by his children was about to flower and thus spread and conquer, like a tree that covers the earth.[12] The parables were a special plea for Israel's conversion. True, Israel had borne the burden and the heat of the day, alone it had served in His Father's vineyard, but now that Christ was to open it to all men, He implored it not to be envious.[13] Indeed, Israel was the elder son, and everything that was the Father's was his, but for this very reason he ought not sulk but rejoice, and welcome the wan-

derer.[14] Anxious to win His kinsmen, Christ made Himself a Beggar, and implored them not to sit in isolation, surrounded by their spiritual wealth, but rather to go forth to meet the famished and wounded pagan.[15] In these calls on the people, in His intimate instruction of His disciples, but no less in His public castigation of Pharisees, as in His warnings of the bitter downfall their blindness would bring about, Jesus wrestled for Israel's soul. His severity with His people and its leaders does not gainsay, only hides, His solicitous affection, and His sharp reproach: "I have not found so great a faith in Israel,"[16] is but the complaint of a wounded Heart. In fact, never does the Lord seem more part of Israel than in His wrath, never closer to its unique tradition than when chiding, for where pagan historians flatter their people, the Prophets of Israel scourge.[17]

4. Christ's wooing of His people sprang from His fidelity to His Father's mandate. St. Matthew tells of His encounter with the Canaanite woman,[18] after He had crossed Israel's borders and retired to the pagan district of Tyre and Sidon. When the Gentile woman cried for pity and help, she came almost like a temptation. Were we prophets without honor in our own country, were our very lives endangered, what would be more natural for us than to preach our message and gather followers among a people more appreciative than our own? Not so for Christ. He did not wish to escape His Passion. No matter how Israel misread its privilege, He honored the rank His Father gave it, and it is in this light that one must understand, first Our Lord's silence; then His affirmation: "I was not sent but to the lost sheep of the House of Israel"; and finally, His avowal: "It is not right to take the children's bread and cast it to the little dogs." (Here He softens "dog," the common term of contempt for the heathen, to one almost of endearment.) Far from being motivated by national feeling or "racial" identification, as some moderns misinterpret it, Christ's reserve was obedience to His errand. He was the Messias, the King of Israel; hence it was in Israel that His Kingdom had first to be offered and His Gospel

preached, and in Jerusalem His mission fulfilled. Only after having announced that no resistance, no unbelief, no sin of Israel could deter Him from the way His Father had chosen, did He proclaim: "Oh woman, great is thy faith," did He grant her petition and so foreshadow the acceptance of the Gentiles. Thus was shown at once the universality of the Gospel and the economy of man's redemption.

3.

The Endeavor of the Apostles

St. Peter

5. When Christ had been condemned and rejected by Jewish officialdom, His little flock did not slacken its suit of the people of Israel. After Pentecost and after the miracle at the Beautiful Gate, St. Peter, Christ's Vicar in every word and gesture, spoke to them, the "Israelites," his "brethren."[19] He spoke with inner freedom, full of courage and meekness, full of compassion. He accused them, but at the same time remained their advocate. Affectionately he reminded them that Jesus' Presence had awed them and inspired their love; at the end, however, they had permitted themselves to be misled. But he went still further, mitigating the sin of their leaders. Blindness had made them both, rulers and people, mistake the Author of life for a usurper, the Holy and Just One for a blasphemer—not that their want of understanding, which was want of love, was no fault of their own, but that being the evil fruit of the sins of many, past and present, their personal guilt was lessened. St. Peter wished to speak truth, not softness, for he said: "I *know* that you acted in ignorance, as did your rulers."[20] And he spoke love, Christ's mercy, linking himself to His prayer on the Cross: "Father, forgive them, they know not what they do."[21] He was also one with his co-Apostle, who, knowing no self-pity, never easy with himself, said that he was once "a blasphemer, a persecutor, a man of outrage," but thanked the Lord Jesus

Christ that He had had mercy on him because in all his violence and bitterness, he had "acted ignorantly, in unbelief."[22] Neither a debasing indictment nor a sentimental excuse, St. Peter's merciful and just dealing with Israel's sin must be the pattern for our approach to the Jews.

6. Among his hearers, there were surely many who were of the rabble that clamored for the death of Jesus. Although they "disowned Him before the face of Pilate,"[23] although they had Him "slain by the hands of wicked men,"[24] "the God of Abraham, of Isaac, and of Jacob, the God of our fathers," glorified Him.[25] He raised Him up in the Resurrection, which David the Patriarch had predicted: "My heart is merry and my soul is glad, even my flesh will rest secure. . . ."[26] After St. Peter's plea, thousands of the people, their souls pierced, turned to the Apostles. Of this great conversion St. Augustine wrote:

> He appeared to the Jews, but they knew Him not. . . . Whence was it that they did not see the Lord in the Flesh? Because God's Hand was heavy upon them. . . . That they might not then recognize the Divinity of Christ ("for had they known it, they would never have crucified the Lord of Glory" [1 Cor. 2:8], and had the Lord not been crucified, His Blood would not have redeemed the world), what did the Lord but what the Apostle called "the depth of the riches of the wisdom and the knowledge of God"? . . "Only a partial blindness has befallen Israel that the fullness of the Gentiles should enter, and thus all Israel be saved" (Rom. 11:33, 25-6). . . . When now the Apostle Peter preached to them Christ, whom on the Cross they had despised, whom they had mocked as a mortal man, . . . they said: "What shall we do?" (Acts 2:37) They who had raged against the Lord, whom they saw, now seek counsel how they may be saved, . . . for after He had passed, He took away His Hand from their eyes. First fierce, now they are loving; first angry, now bashful; first hard, now supple; first blind, now enlightened.[27]

A second time St. Peter called the people to repentance, urged their conversion to Him whom the Prophets had foretold. "You are the sons of the Prophets, children of the

Covenant God made with your fathers. . . . To you first, God, raising up His Son, has sent Him to bless you, that each one of you may turn from his wickedness,"[28] he exclaimed, and hearts melted, hearts stiffened, for whenever the Gospel is announced, the result is twofold. After this second sermon of St. Peter, again many repented, but the rulers turned against the Apostles with threats—the Church was crowned with offspring, but also blessed with chains.

St. John

7. No record survives of what the others of the Twelve did to win their kinsmen, but there can be no doubt that they, who before Christ's Ascension had anxiously queried whether He would there and then restore Davidic splendor to Israel,[29] after Pentecost eagerly sought to establish in Israel the infinitely higher Kingdom of the New David. Before they went out to carry the Good News to all men, they must have labored, preached, taught, admonished, warned, prayed, that the people whom God had chosen first should not miss this blessing.

8. We have every right to assume it of St. John, whose concern for them appears often in his writings. "Salvation is from the Jews"[30]—this saying of Our Lord no other Evangelist reported. So much the greater was his grief that "His own received Him not."[31] As the companion of Christ, he had indeed witnessed the resistance of the leaders, but also the affection of the people. At the time he wrote the Gospel, however, they had succumbed; those opposed to Christ had succeeded in gaining complete domination, so that when speaking of Christ's enemies in the Israel of his day, St. John often said "the Jews." We must not forget that he wrote for Gentile Christians, who would not have understood the divisions in Israel. But in any case, there is no antagonism in this usage, as Jews and anti-Semites alike contend, but rather pain, the sorrow of one who cannot forget that Christ's wooing was answered by the lesser number. For St. John was a Jew and gloried in it—with his Master he said: "We worship what

we know";[32] twice in the Apocalypse, for this very reason, he denied that name of honor to Jews who joined forces with pagans against the Church. Where synagogues had become centers of persecution,[33] they served the adversary; they were "synagogues of Satan,"[34] and their members lied when they called themselves Jews, for to St. John as to St. Paul, only those who followed Christ, from the House of Jacob or from the nations, were the true Jews.[35] But even of her persecutors, St. John promised converts to the Church which kept the word of Christ, whose door was open wide; fearful and glad, conquests of love, they will acknowledge that Christ loves the Church.[36]

9. Besides the few in every time who would surrender to the faithful Church, St. John foresaw in the Apocalypse Israel's return at the end of ages. Twelve twelve thousands out of the Twelve Tribes—a symbolic figure for what St. Paul called *to pleroma,* "the fullness" of Israel or "all Israel"[37]—will bear the seal of the Living God and be united with the innumerable throng clad in white, out of all nations, who stand before the Throne and before the Lamb. This will be Christ's great triumph, when Jews and Gentiles—or to use the words of Père Allo, *les frères du Verbe incarné* and *la garde du corps de l'Agneau,* "the brethren of the Incarnate Word" and "the honor guard of the Lamb"[38]—are one. In this passage of the Apocalypse, St. John repeats "twelve thousand" twelve glad times, like a litany of praises, a rejoicing of trumpets, a jubilation of bells. One cannot miss the mounting exultation of him who sorrowed so much over Israel.

St. James

10. The same grief and solicitude must have been in the heart of St. James, cousin to Our Lord and first Bishop of Jerusalem. Hegesipus, as quoted by Eusebius,[39] tells us that he was by all men believed holy, because of the height he had reached in piety and wisdom; that he was called "rampart of the people" and that the proverb, "The just are the founda-

tion of the world,"[40] was applied to him; that, asking forgiveness for the people, he knelt in the Temple so often and so long that his knees grew hard like a camel's. Very many at that time believed; indeed the Pharisees feared "the whole people was in danger of hoping in Jesus as the Christ," and besought him to dissuade them from the Way. Instead he confessed that the Son of Man was sitting on the Right Hand of the Great Power and that He would come on the clouds of heaven. James' testimony, which he sealed with his blood, convinced many, and they glorified Jesus: "Hosanna to the Son of David."

Queen of the Apostles

11. The work, concern, and prayer of Peter, John and James were, as part of their apostolic endowment, certainly shared by all the other Apostles. And it is impossible to think that she who is the Queen of the Apostles should not have kept this apostolate in her heart. On her visit to Elizabeth, she sang of the promises God gave the Patriarchs, of His merciful plan, of the affection with which He took His servant Israel by the hand, as a Physician takes the sick, a Redeemer the captive.[41] Her song was the answer to the leaping joy of John, the first in Israel to greet Christ, still sheltered in her womb. Ever since she has been awaiting the hour when all Israel will leap for joy.

St. Paul

12. Nothing, however, seems to show the scope of the apostolic endeavor to win Israel more than the attitude of St. Paul. He was the Doctor of the Gentiles, but his constant care was to carry the name of Jesus to the Jews of the Diaspora. Wherever he went, be it to Corinth or Rome, his first visit was to the synagogue, that there he might give testimony to Christ, and only after it was rejected was his road to the nations free.[42] But even then, he could see no other crowning of his efforts than Israel's faith in Jesus as the Christ: "I say to you Gentiles: As long indeed as I am an Apostle of the

Gentiles, I will honor my ministry, in the hope that I may provoke to jealousy those who are my flesh, and may save some of them."[43] The Israel of the flesh was always before his eyes, because he loved it, but much more, because he loved the New Israel, the Church of Jews and Gentiles. He could not forget the children of the Kingdom, now outside and weeping, but he rejoiced in helping make true Christ's prophecy: "Many will come from the East and from the West, and will feast with Abraham, Isaac, and Jacob in the Kingdom of Heaven."[44] He was severe with all who threatened the new unity in Christ—with the many Jews who resisted the overflowing of grace and hindered the preaching of the Gospel: "They are displeasing to God and hostile to all men . . . the wrath of God is come upon them";[45] but no less with those Christians of Rome who looked down on the Jews with contempt and thus blocked their return: "Be not haughty, but fear," he said to them, "for if God has not spared the natural branches, perhaps He may not spare you either."[46]

13. Israel was dear to him, first because he was an Apostle, only second because he was a Jew. His love had a source infinitely deeper than common blood, for we must not forget that his kinsmen, to whom his heart went out, were those who persecuted him most. They expelled him from the synagogues; some denounced him to the pagan authorities as a ringleader of sedition;[47] others even conspired to assassinate him.[48] To all this, the Apostle had but one answer:

> I speak the truth in Christ, I do not lie, my conscience bearing me witness in the Holy Ghost, that I have great sadness and continual sorrow in my heart. For I could wish to be anathema myself from Christ for the sake of my brethren, who are my kinsmen according to the flesh; who are Israelites, who have the adoption as sons, and the glory and the covenants and the legislation and the worship and the promises; who have the fathers, and from whom is the Christ according to the flesh, who is over all things, God blessed forever, Amen.[49]

His distress was great, yet praise and hope were the concluding notes when he discussed Israel's role through the ages.[50]

He taught in unmistakable terms the final conversion of the Jews; he taught it as a mystery, that is, part of the revelation he had received,[51] no wishful dream prompted by flesh and blood, but a truth given him by Christ—the ignorance of which could blight our spiritual life, *ignorantia hujus mysterii esset nobis damnosa.*[52]

Church and Synagogue

14. That "all Israel will be saved"[53] was the consolation of St. Paul and his brother-Apostles when again and again they had to find that, despite their efforts, the people as a whole kept aloof from Christ. It was this aloofness, it was the enmity of many to the Gospel, that made Christ's prophecy take historic shape: "The Kingdom of God will be taken from you and given to a people yielding its fruits."[54] Jews often claim that "Christianity turned its back on Judaism," that "the daughter deserted and denied the mother." Aside from an entirely false historical perspective (for it was the Synagogue which ousted the Apostles and drove out the Infant Church), this contention lacks the theological view; it completely misunderstands the relationship between the Israel of old and the New Israel. It is true, in a way the Israel of old can be called a mother. St. Jerome, speaking of the ass and colt in Palm Sunday's triumph, says that the older beast, tamed and accustomed to the yoke, was the Synagogue, while the playful foal, wanton and unrestrained, was the people of the Gentiles. St. Thomas, in his *Catena Aurea,* repeating this, adds: *Judaea enim secundum Deum mater est Gentium.*[55] Again, there is a sermon attributed to St. Augustine which comments on the verse: "Isaac brought Rebecca into the tent of Sara, his mother, and took her to wife":

> Christ took the Church and gave her the place the Synagogue had held. For through unbelief the Synagogue was separated from God and died, and through faith the Church was wedded to Christ and given life. Isaac took Rebecca, "and he loved her so much that it eased the sorrow wrought by his mother's death." . . . Christ took the Church and

loved her so much that the love of the Church assuaged the grief that came to Him at the loss of the Synagogue, the mother. For as the unbelief of the Synagogue caused Christ sadness, so the faith of the Church brought Him joy. And as through the ill will of the Synagogue He lost the one people of the Jews—but this not entire—so through the faith of the Church Christ the Lord acquired the whole world.[56]

15. In these ways we may speak of the Old Israel as a mother. It is, however, one of the many superficialities of the modern mind, closed to all beyond nature, to call the New a "daughter," merely an offshoot, solely the result of historic development, nothing but a flower of Palestinian soil. Though her roots are deep in the sacred history of Israel, the Church is from above, the work of the Holy Ghost. The New Covenant not only ranks higher than the Old, the New is before the Old, the Israel of the Spirit conceived prior to the Israel according to the flesh, for the last in execution is the first in intention. Or in the words of an ancient sermon: "The Church was called forth after the Synagogue, but promised before; she was already prefigured in the first man."[57] When God chose a single people to be His own, He chose it with the purpose of pouring out His love to all mankind; all the nations of the earth were to be blessed, and the ends of the earth to see the salvation of God.[58] Thus Israel's vocation was to prepare; hence all that was proper to a precursor had to cease. With the coming of Christ, the Lord's Day had more to remember than the wonders of the First Creation: the glories of the Second, our Redemption. The Mosaic Law, a tutor to love, had done its work; a stern discipline to keep awake the longing for the Redeemer, it had completed its task; an unceasing prayer, a continual *De Profundis,* its cry had been answered. With the coming of Christ, the Law was not abolished but truly fulfilled. To say it once again: The Old Israel was for the sake of the New. When the Advent had come to an end, it forgot it was only the promise of a greater reality to come, a herald running before its King, and this was its sin. And similarly, it was a temptation for

Jewish Christians of the first centuries still to adhere to rites which had lost their meaning, to cling to the prefatory signs along with the Truth they had predicted. It was a serious temptation for these Jewish Christians, but not easily discerned, for the memory of Sinai inspired them with awe, the many sacrifices the Law imposed had made it dear.

4.

The Church from among the Jews

Testimonies on its Fervor

16. It is often thought that only a handful of Jews accepted Christ. Even if it were only a very few that followed Him, those saintly few would be to the everlasting credit of the Jewish name, or rather to the hallowing of God's Name and to the glory of His dealings with the Jewish people. They were indeed a small remnant compared with the entire people, but to them applies a parallel of the ancient saying, *Paucis humanum vivit genus*: Israel lives in the few, the elite, who walk through the New Testament. However, St. Luke, who showed the victorious march of the Gospel as it broke its way through the boundaries of the ancient people into the pagan world, was at pains to describe first the growth of the Church within Israel. With singular devotion, he spoke of the thousands who on Pentecost embraced Jesus as the Christ; he painted their common life of prayer and love, and marked again and again the increase of the saints. One need only link together his statements on the Church's advance in Israel to feel his joy.

> They continued steadfastly in the teaching of the Apostles. . . . Day by day the Lord added to their company such as were to be saved. . . . Many of those who heard the word believed, and the number of the men came to be five thousand. . . . The multitude of the men and women who believed in the Lord increased still more. . . . And the word of the Lord continued to spread, and the number of the disciples increased rapidly in Jerusalem; a large number also of the priests accepted the Faith.[59]

17. However sad the failure of the people as a whole, the life of the little Church of Jerusalem must evoke our wonder. St. Augustine sang of it as the work of God's power:

> This Sion which crucified the Lord, was it not dust—what is worse, dust from the walls of ruins? Yea, dust. Yet not in vain was it said of this dust: Father, forgive them, they know not what they do. From this very dust, there came a wall of thousands on thousands who believed, who laid the price of their goods at the Apostles' feet. From this dust, then, there sprang forth a human nature perfect and beautiful. Who among the Gentiles can be likened to them? At how few can we marvel for doing as they did, and did in thousands? All at once, there were first three thousand, then five thousand, all living in unity, all selling their goods and laying the price at the feet of the Apostles that it might be distributed to each as each had need, all having one soul and one heart towards God. Who so fashioned this same dust if not He who from dust made Adam?[60]

So inspired was St. Augustine by the first Church at Jerusalem and its spirit of sacrifice that he spoke again and again of them who, "mortifying the earthly desires of the old man, burned with the newness of spiritual life, as the Lord had enjoined in the Gospels."[61] Under the tutorship of the Law,

> they had learned to worship the One Eternal God, and were very close to spiritual things. For this reason, they were so receptive to the power of the Holy Ghost that they sold all they had . . . and dedicated themselves entirely to God as a new temple, of which the old Temple they had honored was an earthly figure. It has not been recorded that any Church of pagan nations did this, because those who had as their gods idols made by hands were not found so near the truth.[62]

18. To set beside this ancient praise two modern ones: Msgr. Charles Journet said of the Infant Church: "Never again on earth will the Church be so fervent, so loving, so pure, as when she was wholly Jewish. Never again in the course of the ages will she find sanctity like that of the Blessed Virgin or even like that of the Apostles." This initial

excellence, he continued, she owed to the immediate influence of Christ and to the task given her as she came forth from His hands. St. Peter in his confessions, St. John in his visions, Mary Magdalen in her cry on Easter morn, Stephen in his martyrdom, and Saul in his conversion, serve as models; they lend to the steps of future Christians their meaning, inspiration and ardor. And he concluded: "The first throbbings of the heart of the Church decide the whole rhythm of the Christian life to come."[63]

19. Theodor Haecker, the great Catholic thinker, had to watch Hitler marching from one criminal aggression to another; pained by the little resistance of his own people, he noted in his journal that in the year 70, five thousand Jewish Christians left Jerusalem in a body that they might not have to join in the national rebellion. For a national Jew, he said, this rebellion could be of no other spirit than the Macchabean, but for the five thousand, there stood between the Macchabees and the Zealots who wished to throw off the foreign yoke, the Crucified Messias, the New Faith. There can be no question, he said, but that the Jews bear the marks of singularity: true, as a nation, they rejected their Messias, but those who received Him, received Him utterly. And he asked where among the Gentile Christians there is an example of so painful a break with nationalism.[64]

20. To bring to a close these testimonials: Eusebius, speaking of the fifteen bishops who headed the Church of Jerusalem up to Hadrian's siege, wrote that they were all Hebrew by origin who had accepted the knowledge of Christ *gnesios,* truly, nobly, or as become those of the ancient stock.[65] But also outside of the Holy City "believers from the circumcision" had been set on fire. In Corinth, for instance, the home of Aquila and Priscilla, St. Paul's "helpers in Jesus Christ,"[66] was the center of his apostolic efforts.[67] In Edessa, the house of Tobias the Jew was the cradle of the Church.[68] And in the second century in Persia we hear of a son of converts and a convert heading the Church at Arbela, Bishop Abraham and Bishop Noe.[69]

A Glimpse of its Spirituality

21. Further evidence that the Gospel flourished among Jews more than usually occurs to us is the books of the New Testament especially addressed to "those from Judaism who came to believe":[70] the Gospel according to St. Matthew, the Epistle to the Hebrews, and the letters of St. James and St. Jude. They were to strengthen their faith, arm them for their arguments with Jews who had not received Christ, comfort them in their trials, warn them against the perils that threatened their love from without or within. St. Matthew reminded his brethren that Jesus was of David's seed, the Messias foretold; that the economy of the Law and the Prophets was perfected and fulfilled in the Church open to all the nations; that the authority was taken from the doctors of the Law and given to the Apostles, among them, above all to Peter, the Bearer of the Keys.

22. The author of the Epistle to the Hebrews, that is, in all probability, to the community in Jerusalem, recalled to them that God who, in fragments and figures had spoken to their fathers by the Prophets, had in their day spoken fully and freely through His Son. Greater than the angels, greater than Moses—the instruments of the Old Covenant—He was divine. Though the Church was scorned and persecuted while the Temple with its cult still stood in splendor, the true High Priest was not there but in the Heavenly Sanctuary, having opened to all the Holy of Holies by His Sacrifice.

23. St. James, writing to "the Twelve Tribes in the Dispersion," to Jewish Christians everywhere, particularly to those living outside Palestine, who could not hear his voice, renewed Our Lord's teachings from the Mount. He wished them to honor the Beautiful Name by which they were called; to keep unspotted from this world; to be doers of the word; to have a faith which, unlike the speculations of the Greeks, was translated into works of mercy, for only incarnate does faith have saving power. And St. Jude addressed himself to those to whom his brother James was an authority, who were

steeped in Jewish tradition. He begged them to withstand false teachers, lest the Lord destroy them as He did the unbelieving, after He had rescued His people from Egypt.

24. These Scriptures testify that the Gospel was sown not only on stone in Israel, but on good ground. They provide as well insights into the interior lives of Jewish Christians, into the virtues especially honored among them and the faults that endangered them, into their ideals and failures, and into the distinctive marks of their spirituality. A glimpse of this spirituality may be given by the fact that the Apocryphal Gospel according to the Hebrews preserved this saying of Our Lord, one of the few words of this Gospel that have come down to us: *Numquam laeti sitis, nisi cum fratrem vestrum videritis in caritate,* "Never should you be joyful, save you see your brother in holy love."[71] Another trace of this spirituality may be seen in the *Didache,* "The Teaching of the Twelve Apostles," which could perhaps be called the first catechism, and was most likely compiled by a Jewish Christian. Its teaching of the two ways, of life and of death, reflects one of the main motifs of the Psalter, introduced in the very first psalm—the way of the godly and of the ungodly; it is reminiscent of the parting words of Moses, who set before his people life or death, blessing or curse;[72] but above all it leans on Christ's word of the narrow gate and the wide.[73] The *Didache* enjoined this beautiful Eucharistic prayer: "As this broken bread was scattered over the hills, and after being gathered together, was made one, so let Thy Church be gathered together from the ends of the earth into Thy Kingdom. For Thine is the glory and the power, through Jesus Christ, forever."[74] It may not be too far-fetched to imagine that when Christians of Jewish blood recited it, they thought also of their brethren according to the flesh, exiled and scattered, and begged that they be brought home into the One Fold. "Let grace come, and let this world pass away," they prayed, and calling on Christ, they exclaimed: "Hosanna to the God of David!"

5.

The Prayer for Israel

25. Though there is, of course, no proof of this last assumption, we know that the stream of prayer which sprang from the Heart of Christ and poured through the hearts of the Apostles—"Brethren," said St. Paul, "my heart's desire and my prayer to God is for them, that they may be saved"[75] —was most vigorous in the Apostolic Age. It will never cease to flow through the Church till it is answered, but after the second century, when it became rarer and rarer that Jews turned to Christ, it weakened. Faced with the decline of the first zeal, some of the Fathers of the Church admonished the people on the duty of intercession. St. Jerome said:

> God is their Creator and ours. He has not uprooted them altogether. Would you understand? Peter was from them, Paul was from them, and all the Apostles were from them. We are grafted onto their root; they are the root, we the branches. We must not curse them, rather pray for them who are our roots. We who are grafted on must beg the Lord that, as the branches are saved, so also may the root be saved.[76]

And St. Leo the Great preached:

> He who came to forgive all believers all their sins wished not to exclude from His general pardon the Jewish crime. As we detest their unbelief, so, after their conversion, we cherish their faith. We imitate the mercy of the Lord, who prayed for them by whom He was crucified; we unite our prayers with Blessed Paul the Apostle, that they may obtain pity, because of whose offense we received the grace of reconciliation. For as the same Doctor of the Gentiles says:

God concluded all men in unbelief, that He may have mercy upon them all (Rom. 11:32).[77]

26. We see the stream of prayer flowing in the desire of saints, in the compassion of St. Aelred, for instance, who said: "O Jesus, take heed to them, they are Thy kith and kin";[78] in the fervor of St. Dominic, who spent his nights in the sanctuary, praying and wrestling, like another St. Paul, for the salvation of all men, baptized and unbaptized, heretics and Jews—roaring like a lion, as if he wished to clamor at the door of heaven.[79] We see the stream of prayer in the longing of spiritual men. Cardinal Newman, in a Good Friday meditation, pleaded:

> O seed of Abraham, O Son of David, O Adonai and leader of the House of Israel, who didst appear to Moses in the burning bush, and didst on Mount Sinai deliver to him Thy Law; O Key of David, and sceptre of the House of Israel, who openest and no one shutteth, who shuttest and no one openeth. . . . Touch their hearts and give them true faith and repentance. Have mercy, O Jesus, on Thy own brethren —have mercy on the countrymen of Thy Mother, of Abraham, Moses, Samuel, David. O Lord, hear: O Lord, be appeased: O Lord, hearken and do (Dan. ix. 19): delay not for Thine own sake, O my God, for Thy Name was once named upon the city Jerusalem and Thy people.[80]

Vladimir Soloviov, the Russian philosopher, spent his last hours beseeching the conversion of Israel. This entreaty was on his lips, awake or slumbering, yet he asked: "Don't let me fall asleep. Make me pray for the Jewish people. I must pray for the Jewish people." And then he recited a psalm in Hebrew.[81] Père Pierre Charles, S.J., turning to Our Lady, cried out: "You are indeed of their stock . . . you are of the house of David and of the tribe of Israel. It is impossible that you should not have a tender compassion for your unhappy people so often persecuted by the Christians."[82]

27. We see the stream of prayer above all in the petition of the Church herself. The Mozarabic liturgy remembers the Jews on the feast of St. Vincent the Martyr, that they may receive the light of faith; on the feast of St. Augustine, that

they may recognize the mystery of the Incarnation; in its ritual for the consecration of bells, when the bishop asks that their sound fill them with salutary fear and so with understanding.[83] The Roman Rite pleads for them in the Good Friday Intercession: "Let us pray also for the unbelieving Jews, that our God and Lord withdraw the veil from their hearts, that they, too, may acknowledge Jesus Christ our Lord. . . . " The whole temper of this prayer—the metaphor it chooses, the distinctions it makes—breathes the mind of St. Paul, to whom the Jews, notwithstanding their enmity towards the Gospel, remained "dear for the sake of the fathers";[84] its history, however, reflects the cooling of the original ardor which, happily, in our day seems to return.[85]

28. That all nations praise the Lord, that all peoples hallow His Name, is the prayer of the true Christian, marked as he is by a concern for the salvation of all men. Thus some may wonder if it is not a narrowing of the heart to single out the Jews in a special manner. But whoever is mindful of the ways of God; whoever remembers gladly that God-made-Man is also the Son of Abraham, the Heir of David; whoever recalls thankfully that the Flesh He assumed for our salvation was the flesh of Israel, cannot help wishing that the body of Israel acknowledge the glory of Christ, he cannot but pray for the Jews. The boasting of those who thought the blood of the Patriarch gave them rights, a claim on God, a title to salvation, is a world apart, as far as earth from heaven, from the loving remembrance, the merciful pleading of a St. Aelred, a Cardinal Newman, a Père Charles, who beg of Christ that He who immeasurably honored Israel by His birth may make them humbly recognize this honor and see the light. The prideful boasting is natural and fleshly; the compassionate prayer is supernatural, of the Spirit, truly of God.

6.

The Controversial Literature

29. The Infant Church wooed the people of Israel, but the more the enmity grew, which expelled the Apostles from the synagogues, which later cursed Christians as blasphemers and lent aid to the early persecutions, the more the Christian literature concerning the Jews became one of controversy. There are indeed many passages in the New Testament (not to speak of the Old) which combat the unbelief of Jews, but in the polemical literature beginning in the post-Apostolic era, the militant character became so prevalent that many of its works are entitled *Adversus Judaeos*. Almost every form of writing is included: dialogues, didactic treatises, letters, discourses, poetry, and others. There are those which speak directly and exclusively to Jews, and others which speak but of them and incidentally.

The "Dialogue with Trypho"

30. The best and most renowned is Justin the Martyr's *Dialogue with Trypho* (about 136 A.D.). A detailed account is given of this and other important events in the approach to the Jews to provide the background for the apostolate, and to show that those who devote themselves to it stand in a living tradition. When St. Justin was walking one morning, in his philosopher's garb, he was approached by a learned Jew, Trypho, and his companions, who inquired about his philosophy and his ideas on God. St. Justin then recounted his conversion: how a fire was kindled in his soul, how there seized him a love of the Prophets and of the friends

of Christ, and how from that moment there lived in him a wish to see none hold aloof from the Saviour's words—words of dreadful majesty—shame to those who abandon the right way, but sweetest rest to those who take pains to work by them. Turning to Trypho, St. Justin continued:

> If you have any concern for yourself, and are in earnest after salvation, and put your trust in God, you too, who [steeped in the Old Testament as you are] are no alien to all this, may live in bliss, as soon as you recognize the Christ of God and are initiated.

This invitation met with the laughter of the companions and the smile of Trypho, who remarked—and much of what he had to say is said still—that he admired his zeal, but that he would have done better to keep to the philosophy of Plato or of some other, rather than to be deluded by tales. There would have been some hope for him had he remained a philosopher and led a blameless life, but having forsaken God and placed his trust in a man, "what kind of salvation is there left for you?" If he wished to find mercy, he ought to observe the Law.

> The Christ, if indeed he has been born and now exists somewhere, is unknown, and does not even know himself, nor has he any power, until Elias come, anoint him, and make him manifest to all. But you, trusting vain hearsay, fashion a Christ for yourselves, and because of him you are all now blindly perishing.[86]

31. Nothing, however—neither Trypho's sharp attack nor the rudeness of the companions—could alter Justin's determination or courtesy.

> O man, may you be pardoned and forgiven, for you know not what you say. You obey teachers who do not understand the Scriptures. . . . But if you will, I shall show you that we do not go astray, and that we will not cease to confess Him, though men reproach us, and the most terrible tyrant would force us to deny Him. I shall show you that we do not believe vain myths nor empty talk, but words full of the Divine Spirit, abounding with power, overflowing with grace.[87]

And he continued:

> Friends, have you any other charge against us save this, that we do not live in accordance with the Law? . . . Or are our lives and morals also slandered among you?

Trypho, however, discarded altogether the pagan calumnies about the Thyestaean banquets of the Christians:

> The popular tales are not worthy of credence—they are too repugnant to human nature. Moreover, I am well aware that the teachings of the so-called Gospel are so wonderful and great that I suspect no one can keep them, and I have taken pains to read them.

This point raised by Trypho merely in passing, that the precepts and counsels of the Gospel are beyond man's capacity, is noteworthy because in various forms it is made by Jews to this day. Trypho went on:

> But what we are particularly at a loss about is that you profess to be God-fearing, . . . yet do not distinguish your way of living from the heathen, in that you keep neither the feasts nor the Sabbath nor have circumcision; and further, that you rest your hope on a man who was crucified. . . . If then you can defend yourself on these points, and can show how you can have any hope at all without observing the Law, this we would very gladly hear from you.[88]

32. Then Justin began his *apologia.*

> There will be no other God, O Trypho, nor was there any other from eternity, save He who made and ordered this universe. Nor do we think that there is one God for us, another for you, but that He alone is God who brought your fathers out of Egypt "with a strong hand and a stretched out arm" (Deut. 5:15; cf. Ps. 135:12). Nor have we trusted in any other, for there is no other, but in Him in whom you also have trusted, the God of Abraham, of Isaac, and of Jacob.

Justin spoke of the Prophets who predicted a New Law, that was to be a light to the nations, and a New Covenant;[89] and he showed that Jesus the Crucified was Himself this New Law and New Covenant, for it is in His Name that men "part from idols and other iniquity, draw near to God, and confess Him . . . even unto death." And we who have been led to

God by the Crucified Christ are the true and spiritual Israel, the offspring "of Juda, Jacob, Isaac, and Abraham, who, while still uncircumcised, was approved of by God, and blessed, and called the father of many nations."[90] Circumcision could not at all times be needful for salvation, he argued, for Adam was formed, Abel accepted, Henoch found pleasing, Noe rescued, Melchisedech favored, and Lot saved, without it. Nor were the ordinances on eating and drinking, on washing the body, or on keeping the Sabbath, more than means given the Jewish people of necessity; their hardness of heart, their unpreparedness for the higher and the spiritual, made them imperative.[91] The severity of Justin's argument could easily cloud the beauty of the old rites, but his emphasis was to make evident their limited and temporary character, their looking forward to a worship universal and lasting. The Old Covenant awaited the hour when it could give way to the New; what endured of the Old and will endure forever, is its quintessence, which is likewise the heart of the New, the commandments of love.[92]

33. The Law and the Prophets, Justin explained, longed for and predicted the Coming of the Christ in Servitude and His Second Coming in Glory, His Divinity, His Virgin Birth, the new Elias, the Crucifixion and Resurrection. Justin dwelt particularly on all that foreshadowed the Incarnation and the Cross. There is Another besides God in Heaven who is called God—the Angel of Jahweh. One of the three who visited Abraham at Mambre, the One with whom Jacob wrestled, He who appeared to Moses in a flame of fire, is called an Angel, and still is "called God, and God He is and shall be," the God of Abraham, of Isaac, and of Jacob.[93] Likewise the Wisdom of the Old Testament is Fire from Fire, the Word begotten of the Father.[94] And for Justin, just as the Logos walks through the Old Testament, so is the Cross erected, but in figures: Moses praying with arms outstretched, the paschal lamb, the brazen serpent, and others.[95] He spoke of the scandal of the Cross and of its mystery in the lives of those who follow Christ.

You curse in your synagogues all those who have become Christians through Him, while the other nations make the curse effective, slaying them. . . . To all these we say: You are our brethren; recognize the truth of God. . . . we pray for you, that you may receive mercy at Christ's hands.[96]

We pray both for you and for all others who are our enemies, that they may repent with us and not blaspheme Him who, by His works, by the mighty deeds even now wrought through His Name, by the words He taught, by the prophecies announced of Him, is the Blameless and, in all things, the Irreproachable, Christ Jesus.[97]

34. In the course of the dialogue, Justin discussed other problems not mentioned here. Though he had been unyielding, and at times stern, there reigned a kindly spirit between him, the Christian, and Trypho, the Jew, and the concluding words of the dialogue are proof of it. Trypho was not converted, but he said:

I confess that I have been singularly charmed by our conversation. . . . We have found more than we expected, and more than it was possible to expect. If we could do this more often, it would benefit us in our own search of Scripture. But since you are on the eve of departure, and expect daily to set sail, do not scruple to think of us as friends when you are gone.

Justin replied that were he able to stay, he would greatly like to pursue the discussion. "But as I am about to embark, if God permit and help me, I urge you to enter into this greatest of all combats, for your salvation; take care to prefer to your own teachers the Christ of the Almighty God." Trypho and his companions departed, praying for him a safe voyage and deliverance from all ill, while he ended: "I can make no better prayer for you, Sirs, than this: that having come to know that bliss is given every man through this Way, you may be of one mind with us, and believe that Jesus is the Christ of God."[98]

A General Appraisal

35. The *Dialogue with Trypho* stands out in many ways.

While St. Justin was not uninformed in Jewish exegesis, and Origen, whose *Contra Celsum,* though directed first against the pagan philosopher, belongs also among this class of controversial literature, was familiar with Jewish teachings, the other controverisalists, Abbé Félix Vernet pointed out, were not, and did not know Hebrew. It may be interesting to give his general appraisal of the polemical writers of this period, though he fails to stress the indisputable validity of the figurative, typical sense of Scripture, so different from the subjective allegorism he criticizes:

> It was a weakness to be unable to have recourse to the original text. The text of the Septuagint they used had interpolations, and their exegesis was at times faulty. Along with well-founded interpretations, they offered those doubtful, erroneous, and puerile. An excessive subtlety and an unrestrained allegorism mar the writings of Justin, Tertullian, and Origen here and there; how much more the others: Pseudo-Barnabas, for example, and the author of *De Montibus Sina et Sion,* go much too far. No doubt, the rabbis were fond of this same allegorical method of drawing from the minor details of a text dogmatic conclusions. In the matter of allegory, the difficult thing is not finding one, but to make others accept what one finds. In the ardor of combat, in this allegorical fever, some unjustly sacrificed the Old Testament. Reading Pseudo-Barnabas and the letter to Diognetus, one would think that the Jewish observances were vain, and that the worship the Jews rendered to God was almost like idolatry. Finally, the tone of these writings is too harsh, and occasionally virulant, particularly in Pseudo-Barnabas, Tertullian, the *Adversus Judaeos* of Pseudo-Cyprian, and Commodianus. Invective is a poor weapon to win one's adversaries, and when Pseudo-Cyprian ends his *Adversus Judaeos* by inviting the Jews to be converted, one realizes that he had set to work the wrong way. St. Justin, whose work, despite its lack of composition and a certain literary awkwardness, surpasses in every respect the anti-Jewish writers of [his] period, was of an irenic temper. Even when he reproved with vigor the excesses of the Jews, he had for them and their arguments evangelical charity.[99]

The "Dialogue of Timothy and Aquila"

36. There are two other dialogues of later date which, though laboring under the defects criticized by Vernet, are noteworthy because they give an insight into what the conversion of a Jew means—and by implication, that of the Jewish people. The first, the *Dialogue of Timothy and Aquila* (probably c. 200 A.D.), tells of Aquila, a Jew, who went about the synagogues and streets disputing the Faith, saying that the Messias was still to come, that God was One and not Triune, that Jesus was but a man. Timothy, hearing him, blessed himself with the sign of the cross and said: "Shall we sit down together and examine this out of Holy Scripture?" At the close of their discussion, the Jew

> fell at the feet of the Christian, and lifting up his voice in lamentation, he said: "The Lord will require my soul of thy hands if thou make me not a Christian." . . . and when he had received the undefiled Mysteries, he became a vessel of the Holy Ghost—he who was once a Jew, but now, by [the grace of] God, a Christian; he who was once a wolf, but now Christ's sheep. And Timothy . . . received him in his own house, and together without ceasing they praised the Father, the Son, and the Holy Ghost, to whom is all glory, honor, might, and adoration, now and always, world without end. Amen.[100]

Although this dialogue is in a way blemished by a natural satisfaction in the Christian's triumph over the Jew, rather than that of Christ, its concluding words indicate the great thing which the conversion of Israel will accomplish, and which the conversion of one of its children anticipates: the first and greatest Schism is healed, mankind is become one voice of praise.[101]

The "Altercation on the Law between Simon and Theophilus"

37. Evagrius' *Altercatio Legis inter Simonem Judaeum et Theophilus Christianum* (c. 400 A.D.), shows that a true conversion fulfills Christ's desire: "I have come to cast fire upon

the earth, and what will I, but that it be kindled?"[102] *"Crucicola, signifer,* worshipper of the Cross, you who bear it upon your brow and profess to be a teacher of the Law—I will be your patient listener, if, as I question you, you establish the truth, not by enticing discourse, nor by wordy argument, but by the presence of the Law."[103] The ensuing discussion follows more or less traditional lines, but it may not be amiss to mention one bold figure, no bolder, however, than the prophetic event to which it alludes. Speaking of the Humility of Christ's first Advent, of the repudiation of the Synagogue, and of the acceptance of the Church, Theophilus refers to Osee, a type of Christ, who was bidden to take a wife of fornication—the Church, which Christ took from among those who had whored with idols. "The Church is a harlot, then?" Simon retorted. Indeed, replied Theophilus, in the sense that she denies herself to none who come to her in search of faith.[104] Not only does this figure strike at the haughtiness of the Synagogue, who, wishing not to contaminate herself, kept aloof, but it also answers the difficulties of many inquirers into the Faith. The Church is truly the Communion of Saints, but we should be no less glad that she is also the Church of sinners. Her arms are open to all, and though many dishonor her, she refuses none.

38. At the end of their discussion, Simon begs: "O Theophilus, bearer of salvation, good physician of the sick, I can say no more. Have me made a catechumen, and consecrated with the sign of faith in Jesus Christ, for I think my sins will be washed away by the laying on of hands."[105] Theophilus, however, promised more than cleansing—blessing, like the blessing bestowed on Jacob when Isaac imposed his hands on him and made the younger the elder; like the blessing Joseph gave, spreading his hands over Ephraim and Manasses. Then Theophilus anointed (*unxit*) Simon (which probably relates to the anointing with the Oil of Catechumens, and implies his baptism), and Simon, when he had received the Faith, rendered thanks:

I give Thee thanks, O Jesus, whom I have never seen face

to face, but in whom I now believe. I give Thee thanks, O Jesus, whom I have never heard, but now hear. I call upon Thee, O Jesus, for whom before I had no feeling, but now towards whom I long that all my feelings be. . . . Lord Jesus, if I am worthy of faith, strengthen me that I may know Thee; for Thou showest the way to them that wander, callest home the lost, raisest the dead, and confirmest the unbelieving in Thy Faith; to the blind, Thou givest light in the eyes of their heart. Thou Thyself art the Holy Tabernacle who wast with our fathers in the desert, Thou art the Candelabrum of Light, Thou the Table and the Showbread, Thou the Altar and the willing Victim; Thou are to me, O Lord, Life and Pearl, Crystal, Yoke, and Plow. I pray Thee, O Lord, remember not my ignorance and incredulity, for Thou vouchsafest to grant yet hidden treasures, who didst deign to give me all. To Thee be honor, power, praise, and glory, now and through all the immortal ages of eternity. Amen.[106]

"On the Messias Already Come"

39. Another work, different and interesting in form, is *De Adventu Messiae Praeterito,* which is said to have been a letter of Rabbi Samuel of Fez to Rabbi Isaac, head of the rabbinical school and the synagogue in Subjulmeta, written in Arabic in 1072, a thousand years after the destruction of Jerusalem. A few excerpts may give an indication of the special flavor of this little book. Rabbi Samuel turned to his learned confrere and master:

> I wish, my lord, to learn from you—and may the Law and the Prophets and the other Scriptures serve as witness—why we Jews have all been thrown by God into this captivity which can indeed be called God's unbroken wrath, for it has no end. Now a thousand years and more have passed since we were made captive by Titus. We know that our fathers worshipped idols, slew the prophets, cast aside the Law, and for all these transgressions, God did not cast them into captivity save for the seventy years in Babylon.[107]

He went on, inquiring what the sin might be that caused this wrath, mightier than any other spoken of in Scripture,

and queried whether it might not be the rejection of Jesus, pleading: "I pray you, answer me."[108]

I fear, my lord, there is fulfilled in us what God spoke through the Prophet Isaias: . . . "The ox knows his owner and the ass his master's crib, but My people has not known Me" (Is. 1:3). And again, through Jeremias: "The turtle and the swallow and the stork know the time of their coming, but My people has not known Me" (Jer. 8:7). All these, my lord, were said of us because we did not know the Advent of the Just One of the Lord. . . . However, we are God's, even in this our condition and in our captivity which has no end.[109]

I fear, my lord, that because we have not believed in that Just One, . . . for a thousand years and more our hearts have been sealed so that we cannot understand the prophecies. . . . Do we not see that He dispersed us to the four corners of the earth, as Moses, Jeremias, Isaias, and other prophets told us? And yet we are God's, and whatever befall, to Him we fly.[110]

I greatly fear, my lord, that the word which the Mighty and Glorious Lord spoke through the mouth of Malachias . . . I fear these words refer to the Synagogue: "I have no pleasure in your sacrifices, for from the rising of the sun even to its going down, My Name is great among the Gentiles, who offer to My Name a clean sacrifice" (Mal. 1:10-11). . . . I think, my lord, that God spoke of this sacrifice through Solomon: "Better a morsel of bread with love than a fatted calf with strife" (Prov. 17:1). . . . The sacrifice of the Synagogue, my lord, is the fatted calf with strife, but the sacrifice of the Church is the morsel of bread with love.[111]

I am afraid, my lord, that the word of Isaias is said of the Apostles: "They shall manifest the Holy One of Jacob, they shall announce the God of Israel. And the ignorant receive understanding and the musicians know the Law" (Is. 29:23-24). Clearly we see that for already a thousand years the ignorant musicians know and teach the Law, for who are the ignorant if not the Gentiles, and who the musicians, who in their churches chant our Psalter and our Prophets, if not the Christians? Of these musicians, of these singers, says the Lord through the mouth of David: "Sing ye the

Lord a new canticle, for He hath done wondrous things" (Ps. 97:1). What is the new canticle, but the New Testament?[112]

With each new chapter, Rabbi Samuel asked a new, agonized and agonizing question, but again and again he closed his query with words bespeaking his trust in God's mercy and his hope of reconciliation: "Come what may, we are in the hands of God."

40. What we have mentioned are but a few examples of a vast literature. A. Lukyn Williams, reviewing the *apologiae* for the Christian faith against the Jews up till the Renaissance, describes in detail the works of forty-seven authors.[113] Peter Browe, S.J., published a catalog of polemical writings against Jewish disbelief from the 7th to the middle of the 16th century, listing 134 works—and this includes only those that have been printed.[114] And Abbé Vernet surveys this literature from earliest times till today in forty-four columns of small print.[115] Some of these writings were in many hands. *De Adventu Messiae Praeterito*, for instance, which was published in Latin in the year 1339 by the Dominican Alphonsus Bonihominis, as the translation of the Arabic original, was later rendered into many languages and widely used among Christians as a primer of faith. But it is doubtful that it reached many Jews until modern times, when it was published by English missionary societies to the Jews, as late as the end of the last century.

7.

Compulsory Sermons

41. It may have been this difficulty in reaching the multitude of the Jews that led to the idea of compulsory sermons for them, a practice particularly prevalent in the Iberian peninsula. Many bishops may have preached as St. Ildephonsus of Toledo wrote in his *De Virginitate Perpetuae S. Mariae* (657-667). In an apostrophe to the Jew, he said, in his style characteristically repetitious but all the more touching for it:

> Know that [the *magnalia Christi*] were wrought among your kindred, within your nation, within your people, for He who wrought them willed to be born, insofar as He is Man, of your branch of the vine, of your stem, of your stock; and with His grace, I would show you, tell you, set forth to you, convince you, prove to you, who He is, and whence, when, and why He came. . . . Behold, O Jew, our Blessed Virgin is yours. She is of your root, of your people, of your kin, . . . but she is ours through our faith, our reverence, our praise, our love. . . . Therefore come with me to this Virgin.[116]

Many may have preached in a similar vein, but there were no Jews to hear them. Thus it came that one or the other bishop made the Jews of his city gather in his church, or else he went himself to the synagogue to speak of Christ, in the hope that some might be moved to accept Him. Up to the 11th century, the instances recorded of Jews being forced to listen to the Gospel are isolated and few, but with the rise of the preaching Orders, it became more and more frequent.

42. New impetus was given to the idea of compulsory

sermons by the convert Pablo Christiani, who became a Dominican, and devoted his life to the conversion of his kinsmen. On his initiative, and with the support of St. Raymond of Pennafort, Jacob I of Aragon decreed in 1263 that Jews and Saracens, men and women, young and old, were to gather and listen in silence to the sermons of Pablo Christiani.[117] In 1415, the anti-Pope Benedict XIII issued a Bull that in all places where there dwelt a good number of Jews, sermons should be preached thrice yearly by learned priests deemed competent by their bishops. He set aside for this purpose the Second Sunday in Advent, Easter Monday, and the Sunday on which is sung the Gospel: *When the Lord drew near Jerusalem and saw the city, He wept over it;* and ordered all Jews who had attained their twelfth year to attend, threatening strong measures against laggards.[118] Similar enactments were made by kings, bishops, and popes in the course of the centuries, and many preachers made use of the power thus granted them, among them such men as St. Vincent Ferrer, St. Bernardine of Siena, and Petrus Nigri. However, not all of them heeded the admonition given by St. Augustine long before (His plea was to all Christians, and he had, of course, no coercion in view):

> . . . . This, beloved, let us preach to the Jews, wherever we can, whether they receive our words with joy or with anger; this let us preach to them with love for them in our hearts. It is not for us to boast proudly over the broken branches; rather, let us consider, by whose grace and with what mercy, and onto what root, we were grafted. Let us not be conceited, but rather one with the humble. Let us say to the Jews—without, however, insulting them in the spirit of presumption, rather exulting [in God] in the spirit of fear: "Come, let us walk in the light of the Lord, for great is His Name among the Gentiles" (Is. 2:5; Mal. 1:11). Should there be those among them who hear and obey, to them it is said: "Draw near to Him and you will be enlightened; your countenance will not be ashamed" (Is. 29:22).[119]

43. A number of preachers, perhaps carried away by their own eloquence and inflamed by an anger not at all holy,

often aroused the passions of their Christian hearers, so that Jews were persecuted and expelled. The Popes Martin V, in 1419, 1422, and 1429, and Eugene IV, in 1432 and 1435, found it necessary to protect them; they warned preachers not to blame them wrongly for the misfortunes that befell Christians, and forbade all sermons that could incite Christians to abuse and violence.[120] How quick to violence the people were—a violence that hardly stopped at the person of the Pope—is shown by an incident of the time of Calixtus III (1455-1458). According to an ancient custom, representatives of the Jews met the Pope on his triumphal procession in the Piazza known as Monte Giordano, and presented him with the scrolls of the Law. He read some words of it and said: "We ratify the Law, but we condemn your interpretation, for He of whom ye say that He will come—Our Lord Jesus Christ—has come, as the Church teaches us and preaches." The populace, however, used this ceremony as an occasion for a riot, tried to seize the richly adorned scrolls, laid hands on the papal baldacchino, and even endangered the life of the Pope.[121]

44. Particularly moving is the admonition of Pope Gregory XIII. In a Bull of September 1, 1584, he wrote:

> Holy Mother Church, whose head is Christ, pouring out far and wide and to all the love given her at her birth, has never ceased her tender affection towards the ancient people of Israel, has never ceased her compassion for the remnants of the people of God. She greatly grieves for the nation of the Jews, once magnified with excellent gifts and graces, whose inheritance was the sonship, the visible Presence, the Covenant, the Law, the worship and the promises, and from whom Christ our Saviour deigned to be born according to the flesh—the nation now for so many centuries dispersed over so many parts of the earth, and wandering in misery like stricken sheep through desert and waterless places; she grieves that it perishes of hunger for the Word of God and of thirst for the waters of refreshment; she grieves that it is barred from the earthly Jerusalem, over which the Lord wept, but what is more grievous, from the Heavenly Jerusa-

lem, unless it confesses Christ, whom it denied.[122] We too have been no little moved by this compassion and sadness, and have therefore, day after day, bent our mind to finding a way that would better provide for its conversion and salvation. . . .

Hence he bade that in Sabbath sermons, passages from Moses or the Prophets should be read to the Jews, if possible in Hebrew, and in particular those that were read in the synagogues that same day. They should be explained according to the exegesis of the Fathers and in their true Catholic sense. The sermons should speak of the truth of Christian faith, of the Incarnation of the Son of God, of His Birth, Life, and Miracles, of His Passion and Death, His Burial and Descent to those in limbo, His Resurrection and Ascension; they should speak of the wondrous spread of the Gospel, of the true Church; and also of the destruction of Jerusalem and the dispersion of the Jews, of their many errors, the false explanations of Scripture by the rabbis, and of many more things that could be convincing. The preachers, the Pope advised, "should proceed prudently, as time and place require; they should set forth only sound proofs taken from Holy Scripture; they should endeavor to open the light of truth [to the Jews] with no contempt, no bitterness of anger, but with great love and modesty."[123]

45. Medieval theologians seem to have had little doubt as to the right of the Church to impose sermons on unbelievers—a "right" exercised, incidentally, also by Protestant princes—but they were concerned as to whether compulsion might not make Jews, and for that matter, Moslems, more obstinate towards the Gospel. And their concern was not without foundation, for this pressure, as well as the public disputations of that time, not to speak of baptism under duress, did create a new resistance among Jews, remainders of which are still felt. Nor can it be questioned that the too literal interpretation of Our Lord's command: "Compel them to come in,"[124] so often invoked to justify such missionary methods to Jews and Moslems, and then to the na-

tives of the New World and of India, was not the intention of Him who sent forth His disciples like sheep in the midst of wolves;[125] who severely rebuked James and John when they asked: "Lord, wilt Thou that we command fire to come down from heaven?"[126] who, though certain that an army of angels would be at His side if only He willed, that He could crush all who stood against Him, chose rather than to win by the sword to die on the Cross. In discussion with Jews, who might hold against the Church the excesses of the Spanish Inquisition, all the coercion ever used by Christians, we must not hesitate to condemn such use of force. But it is a truly human temptation to impose on others what one has recognized as true and good, and in the case of the Christian, as *the* True, *the* Good, the One Thing Necessary. We must endeavor to make Jews understand that such coercion may be a temptation of love; however far it may be from the mind of Christ, it is nonetheless closer than indifference.

46. Quite another matter is the frequent violence, such as that denounced by Innocent IV in his Bull of July 5, 1247, to the Bishops and Archbishops of Germany:

> We have received the tearful plaint of the Jews of Germany that some princes, ecclesiastical and lay, and other nobles and lords of your cities and dioceses, are devising wicked plans against them, and inventing many and various pretexts to rob them unjustly and to seize their property. They do not stop to consider that the testimonies for the Christian faith issue, as it were, from the Archives of the Jews. Though divine Scripture enjoins, among other commandments: Thou shalt not kill, and though it forbids the Jews to touch, during the feast of the Passover, any dead thing, nevertheless, these princes falsely accuse them of sharing, on that very feast, the heart of a murdered boy. . . . In their malice, they throw up to them any dead body, wherever it may be found. Because of this and many other fabrications, they rage against them, although the Jews are not formally accused, nor do they confess, nor are they convicted. Contrary to the privileges mercifully granted the Jews by the Apostolic See, and against God and justice, these rulers

rob them of all their goods. They oppress them by starvation, by imprisonment, by all kinds of injuries and sufferings; they afflict them with various punishments, and condemn a great number to a most shameful death, so that the Jews, living under these princes, nobles and lords, are in a worse plight than were their fathers under Pharao in Egypt.[127]

This is a grave indictment—a glance at sections 8 and 9 of the *Catholic Encylopedia*'s article on the Jews, which deal with the period of the Crusades and after, will show that the oppression Innocent IV deplored was not an isolated instance. This was an era of such and other persecutions which were all the more horrible because they assumed a religious disguise, pretending to punish usury or "ritual murder" or even to "avenge" the Passion of the Lord. There is no room here to treat these atrocities at length; still, they had to be mentioned lest the historical picture be falsified. These persecutions are bloody stains on the history of the Christian world, and we can offer no denial of them. What we can and must offer is deep sorrow, and the kindness on which the same Pope insisted:

If a Christian's fear of God were carefully to heed, and, by a test of reason, rightly to discern, how inhuman it is, and how dissonant with the duty of love, to afflict with various molestations and to smite with all sorts of grave injuries the remnant of the Jews—to whom, left as witnesses of His saving Passion and victorious Death, the goodness of the Saviour promised anew the grace of salvation—he would not only draw back his hands from injuring them, but would, at least for the appearance of piety and out of reverence for Christ, extend to them . . . *humanitatis solatia,* the solace of kindness.[128]

8.

Houses for Converts

The Houses in Oxford and London

47. A new approach was essayed in early 13th century England, when the Dominicans established in Oxford, "behind the Blue Boar Inn, contiguous to the Jewry," a home for Jewish converts.[129] Another such "hospital of converts" was built in 1213 by Richard, Prior of Bermondsey, in honor of St. Thomas the Martyr.[130] The most important English foundation of this kind was that of Henry III, who in the year 1232 opened a *domus conversorum* on New Street, now Chancery Lane, in London, "with God in mind, for the health of his soul and of the souls of his ancestors and heirs, to the honor of God, of the glorious Virgin Mary, and of the Church." Henry III fixed its endowment at seven hundred marks a year, and Edward I increased its income by transferring to it the fines imposed on Jews and half the fortune of well-to-do converts, which he declared his "by right and custom."[131] Converts and catechumens were admitted to this "Converts' Inn" almost without a break until the reign of James I, and it was not until the time of Queen Victoria that it was abolished. A warden headed the house, and one or two priests ministered to the spiritual needs of the inhabitants, who formed a kind of religious brotherhood, gathering daily for prayer. Whoever of the converts could, instructed his fellows in letters or handicraft. Most of them were poor, or had become destitute as a consequence of their conversion,

and so needed a refuge. For instance, Edward III, who while in Antwerp had been a godfather to a Jew, his "beloved Edward of Brussels," wrote on his behalf to his Treasurer:

> We rejoice in Christ over his conversion, and lest he recede, because of want, from the way of truth upon which he has entered, We wish to provide him with the necessaries of life, and have granted him . . . so long as he lives, a suitable home and habitation in Our House of Converts. . . .[132]

48. In those days, the various princes considered the Jews and their goods their property—the Emperor called them *camerae nostrae servi*, servants of Our treasury—and felt entitled to confiscate their fortunes at their will and need, and to impose extraordinary taxes upon them. This dependence, not to call it servitude, of the Jews made conversions difficult, for every convert was a financial loss to his feudal lord. Hence some princes at times encouraged Jews to disinherit their baptized children or relatives, thus retaining their money at the princes' disposal, or else seized the fortunes of the converts. An episcopal letter of that period, appealing for alms, said that "they brought nothing with them save their naked bodies."[133] A papal order of 1320 speaks of how unfitting and against all reason it is that those who had lived in wealth while they were still unbelieving should go begging after they had come to believe in Christ, and demands their protection against all harm.[134]

The House in Gran

49. It must have been such protection that was sought by Nivello and Anselm, two converts in Gran, Hungary, who had established a house to shelter Jews who had been received into the Church or those who contemplated baptism. On May 5, 1236, Pope Gregory IX answered them:

> To all who come to the Christian faith We open Our loving and paternal heart, desiring as We do the salvation of everyone; yet converts from Judaism We cherish more dearly, for this is Our hope: If a branch of the wild olive, against its nature grafted onto the good, brings forth delightful fruit, all the more will those branches which had

been broken off the sacred root [bring forth sweet fruit] when, in harmony with their nature, they are grafted onto the good olive. Hence it is that We, sympathetic to your just prayers, take under the protection of St. Peter and Our own your persons—you who having left behind Jewish unbelief, have, under His inspiration, turned to Christ; the house you say you have bought in the city of Gran, for your use and the use of other Jews who have received the Catholic faith, or who, it is hoped, will, under God's influence, adopt it; and all that you now justly and rightly own or may in the future acquire. And by Our letters patent, We fortify your claim, decreeing by the authority of these presents, that you may retain after your adoption of the Faith whatever possessions you had rightfully acquired while you were yet Jews, for you ought not suffer any loss, when indeed you deserve divine and human thanks. . . .[135]

The House in Rome

50. In London and Gran, two places so remote, the same idea was born at the same time, to all seeming independently. But it is not unlikely that the London house, with its fruitful history, was known to St. Ignatius, who visited the city in 1530, seeking from Spanish merchants dwelling there support for his studies in Paris. No sooner had he and his companions come to Rome than they began to share their small and simple quarters with Jewish catechumens. St. Ignatius realized keenly the importance of transplanting them into a truly Christian and spiritual atmosphere, a realization which, together with the wish to meet their temporal needs, prompted all similar plans. His loving zeal did not rest until his aspirations found a more concrete form. Paul III, by a Bull of February 19, 1543, gave permission to erect a home for Jewish and Mohammedan women who had entered or were about to enter the Church, where they led a kind of conventual life.[136] This home was later, under Pius IV, transformed into the Dominican Convent of the Annunciation of the Blessed Virgin, often known as the *Monastero dei Catecumeni,* where the convert nuns lived under the Rule

of St. Augustine.[137] By the same Bull, Paul III established, at the Church S. Giovanni di Mercato, a house for men. The care of the house, which had St. Joseph as its patron saint, was first entrusted to a Rector and his assistants, and shortly afterwards, to a lay Archconfraternity.

51. During the young years of this *Pia Casa dei Catecumeni e Neofiti,* there seem, from certain estimates, to have been an average of thirty baptisms a year.[138] Some few proved a disappointment, which is what grace encounters at all times and everywhere, but there were those who, like the Apostles, left all behind in order "to be more mindful of Christ," as Rabbi Angelo Dutuile rejoiced after he had found Him;[139] there were those of whom a contemporary writer said that "though they had come at the eleventh hour, by their lives and zeal they put to shame many old Christians."[140] The harvest could have been greater still, but, through no fault of St. Ignatius, shadows fell over the work early in its history. Envy, which has injured so many missionary efforts, did its evil here as well. The first Rector—the former pastor of S. Giovanni di Mercato, who had offered it for this purpose—apparently unable to bear the Saint's excellence, accused him of heresy, of violation of the *sigillum,* and of many other crimes, and had, in the end, to be removed, even suspended.[141] The alms of the faithful towards the work did not flow freely enough to cover its needs, so that the idea arose of levying on the Jews a special tax for its support, which they paid, of course, most reluctantly, contributing at times more than sixty percent to its upkeep. Obviously, such a tax was a hindrance to the apostolate.[142] Another obstacle which increased the unwillingness of Jews to hear the message was the bitterness and resentment caused during that period by the public burnings of the Talmud and other rabbinical writings containing passages hostile to Our Lord and the Faith. This was aggravated by the fact that it was often neophytes who denounced and sought out the books. Furthermore, these burnings were sometimes held on Jewish feasts, to the applause of large crowds, so that what was in-

tended to shield the Holy Name of Jesus often turned into insults against the Jews.[143]

52. These clouds dimmed the light, but they could not put it out. Indeed, it spread wider, and in the latter half of the 16th century, the Roman house inspired the formation of houses in Venice, Ancona, Padua, and Bologna; a strong missionary effort to the Jews in Naples, Florence, and Siena; and the work of St. Charles Borromeo in Milan.[144] Under the pontificate of Gregory XIII, the *Pia Casa dei Catecumeni e Neofiti* was widened and transformed into a Seminary for the training of missionaries to the Jews and Moslems. One-third of the candidates were to be Mohammedan, two-thirds Jewish, converts. Their education was in many ways similar to that given in other colleges, but they were taught, in addition, Hebrew and Chaldean. Together with those preparing for the study of theology or Oriental languages, there were also a few who aimed at medicine or the law.[145]

53. To sum up the history of the whole Roman endeavor: So blessed was the first Papal missionary institute—*il primo nostro instituto apostolico,* as Clement XI called it in 1705[146] —that its historian is able to say: ". . . from the success, it is clear what far progress the Gospel could have made among the Jewish people if the energy unfolded in Rome since Paul III had been exercised with the same perseverance through all the centuries through the length and breadth of Christendom."[147]

St. Ignatius and His Friends

54. It was St. Ignatius who had opened this "wide and promising door."[148] A deep love for the Jews was the well-spring of his efforts, and to understand the strength and depth of this love, one must not forget that he stood against a world of prejudice. There were many Spaniards in his day who thought the Church should serve the glory of their nation, and not the nation that of Christ and His Church; to whom racial purity, *limpieza de sangre,* was like an article of faith. It was to one of these, Pedro de Sarate, a Knight

of the Holy Sepulchre, that the Saint said: "I should count it a special grace of Our Lord were I of Jewish lineage. What wonder! That a man can be related by ties of blood to Christ Our Lord and to Our Lady, the glorious Virgin Mary!" On hearing this, Pedro de Sarate fearfully crossed himself; exclaiming "Judío?" he spat on the ground in contempt. "Very well, Señor Pedro de Sarate," St. Ignatius resumed, "let us reason this out. Listen to me, and I shall give you so many reasons that you will be convinced, and will wish that you yourself had Jewish blood in your veins."[149] And once, while they were at table, he expressed the same desire and marvel to some of his companions, and with such emotion that tears stood in his eyes.

55. St. Ignatius' supernatural affection was accompanied by a charismatic power. One word of his was able to open souls, to dispel fear and give fortitude. Among the catechumens to whom the Jesuits gave hospitality during their first days in Rome was Isaac, who, of a sudden, was seized with such unrest, such vehement inner strife, that he decided to leave the convent at once and live again according to his old faith. When all the many friendly efforts of Ignatius' companions to convince him proved of no avail, they led him to the Saint, who said simply, in his own way: "Stay with us, Isaac." This sufficed, and Isaac was baptized.[150]

56. Bl. Peter Faber and St. Francis Xavier shared this apostolic interest of their spiritual father, who could not contain his joy over its least fruit. He wrote of it at length to Bl. Peter Faber,[151] and informed St. Francis Xavier of the progress made by the work for the Jews, giving him detailed descriptions of its success. One would imagine that the Apostle of India, so far from Rome, with his mind set on the conversion of the whole Far East, would be utterly absorbed in his gigantic task. But St. Ignatius knew him better.[152]

57. St. Ignatius and his first companions were not the only ones of that time of whom such a love took hold. His great friend, St. Philip Neri, prayed continually for the Jew-

ish people. So intense was his longing to see them united with Christ that the sight of them drew from his tender heart sighs and from his eyes tears. He also knew how to enkindle in his disciples a zeal for apostolic work among the Jews. One of them, Franciscus Maria of Ferrara, prayed for three years with all his heart for the conversion of a Jewish acquaintance, till one day, in St. Peter's, watching a baptism, he recognized with amazement and joy the child of his prayer approaching the font.[153]

9.

Baptismal Splendors

58. Already in the early Middle Ages the baptism of Jews, particularly of those of rank, was made an occasion to propagate the Faith. Great honors were often conferred upon them to show them the welcome of Mother Church, and to draw those still undecided. In 1106, the Spanish Jew, Moses of Huesca, was baptized on the feast of St. Peter by the Bishop of the city, King Alphonse I being his godfather.[154] When Judas of Cologne, who later entered the White Canons, was baptized in 1128, all the priests of the city were present.[155] The Lady Abbess of the Benedictine monastery of St. Peter in Rheims was the godmother of the new Peter, to whom, with the consent of the whole chapter, she offered a prebend.[156] Another convert, baptized during the Council of Basel in 1434, had Emperor Sigismund for his godfather.[157] All the clergy and the municipal council of Soest attended a baptism there in 1510; canons, the mayor, and other men and women of rank, were sponsors.[158] All these honors were to mark the delight of the Church, whose youth is renewed like the eagle's. They were a tribute to the dignity God conferred on Abraham, David, and all the saints of the Old Testament. They were a reaffirmation that in Christ, all barriers are fallen, all men are one.

59. On Pentecost Tuesday, June 4, 1566, St. Peter's saw great splendor: the baptism of Elia, the head of the Roman synagogue, together with his three sons and his grandson. For many years, while he was yet a Dominican Friar, Pius V

had wooed his soul. But when, after years of doubt and struggle, Elia announced to the Pope his readiness to enter the Church, he sent him home, urging him to reflect on it carefully for a few days. Having meditated on this step for quite some time, the rabbi sent word to the Holy Father that his determination was unchanged. Then the venerable Pontiff had him called; against all protocol, he took him with unusual affection into his arms, and assured him that he himself would pour over him the water of life. On the day fixed, the catechumens walked in solemn procession to the Basilica. At their head were four staff-bearers, then two neophytes bearing the baptismal vessels. Next walked three papal *parafrenarii* in rose-colored vestments, carrying the two younger sons and the grandson, and last came Elia with his eldest son, Moses; all five were clad in white and held torches in their hands. At the portal, a Bishop, the Vicar of St. Peter's, awaited them to pronounce the exorcisms. From the portal the company wended its way to the Chapel of the Blessed Sacrament, where the Bishop seated himself, queried them on their faith, and anointed them. After all the preparatory ceremonies were completed, the Pope approached the Chapel, vested in cope and mitre, and assisted by two Cardinals and other prelates; with five Cardinals acting as godfathers, he administered the Sacrament to the five candidates. When they arose from the font newborn, all present sang the *Te Deum*. Then the famous *Veronica,* image of Our Lord's face, was unveiled; the Pope went to venerate it, and all the Christians bowed their knees with him, hoping, as the narrator of this solemn occasion says, that the Jews, who had been ordered to attend, would be religiously impressed on seeing this homage to the Greatest of their people, and so led to believe in Him. The Pope had given Elia his own name in Baptism, Michele, made him a member of his own family, knighted him (as Popes had often done before for converts), and opened to him his palace. He also adopted Paulus, Michele's seven-year-old son, whom, along with his two nephews, he sent to the Collegium Germanicum.

Confiding them to the care of the Jesuits, he sent the message to the General that these were his nephews, but this, his son.[159]

60. All these distinctions were like the Song of Moses after another crossing of the Red Sea; they were like the feast the father held for his son lost and found again, or—to conform more closely to the parable—like the feast he will hold for his elder son, when, no longer aloof, he rejoices in the love his father has for all. They were the tokens of the Church's yearning for Israel, signs of her affection. On Sunday *Judica* of the year 1583, Fra Diogene Costacciaro of Florence informed Cardinal Sirleto, the Cardinal Protector of the *Pia Casa dei Catecumeni e Neofiti,* that, after a number of conversations, he had brought to the desire for baptism Rabbi Jehiel di Pesaro, who was also a physician, who understood Aristotle, and was well versed in Latin, Greek, Hebrew and Chaldean. Not only was he learned, but, the friar added, of high moral integrity, and he was sending him to Rome to receive there the Sacrament. On the eve of his baptism—it was the Wednesday after Easter—the catechumen was granted an audience with Gregory XIII in the presence of his Cardinals and many neophytes. Addressing the Pontiff in excellent Latin, he said:

> If everyone owes a great debt of gratitude to his parents, who tendered to him not only life, but all things necessary to it, how much more, most Holy Father, must the Jews be indebted to your gentleness. For this unhappy people receives, through your singular sympathy and graciousness, a life not only temporal and physical, but spiritual and everlasting. . . . O memorable fact! . . . Through you, most Holy Father, there is great joy in heaven, not only over one sinner who repents, but over many, countless many; for innumerable souls, children of these neophytes here, are, under your guidance, saved from the power of the devil, and thus may, if they will, run upward to heaven. Therefore, I too have decided—first moved, of course, by divine inspiration, but then attracted by your great goodness and piety—to cast off Jewish blindness, and, together with my whole family, to

embrace from the bottom of my heart the True Light, Christ, who is the Way, the Truth, and the Life.

When after this he stressed that the Pope's solicitude for the spread of the Church would redound to his reward, Gregory XIII, by nature a man of reserve and sparing of words, embraced him and said: "Blessed be he who comes in the Name of the Lord." The next day, the Vicar of Christ himself baptized the Rabbi, naming him Vitale, and his godfather, Cardinal Ferdinando di Medici, gave him the name of his family. Later in the day, Vitale Medici was invited to the Holy Father, when, once again in Latin, he expressed his gratitude and declared that he felt a new heart had been given him, and that only now, after his conversion, was the meaning of Scripture open to him. Upon his return to Florence, Vitale devoted himself to work among his kinsmen, and on Pentecost Monday of the same year, in the Church of Santa Croce, he spoke to his "dear and beloved brethren" on the value of baptism.[160]

10.

Emancipation of the Jews

61. The attempt that is linked with the name of St. Ignatius is a landmark in the history of the Church's approach to the Jews. In the succeeding era, the 17th and 18th centuries, no particular initiative was shown, no new ways were tried to reach them. Among the writers of this time, Bossuet and Pascal, though speaking of rather than to the Jews, excel in depth. Gregory XIII's ordinance on sermons, while little observed outside of Rome, there remained in force till it was abolished by Pius IX in 1848. But with the emancipation of the Jews, a new period was ushered in. When in 1791 all the Jews of France received the privileges of citizenship, it was enthusiastically greeted by one of their leaders: "At length the day has arrived on which the veil is torn asunder which covered us with humiliation."[161] Great changes stormed into their lives; many were lost amid them, many intoxicated with the new liberties, so that half a century later, one said: "For us the Messias came on February 28, 1790, with the Declaration of the Rights of Man."[162] There are few able to arrive at a complete view of a situation, to see not only its momentary state, but also the past and the future, to realize its causes and possible results—in short, to think it through—so it is not too surprising that a number of Jews blamed religion as such, or Christianity, or Judaism, for their former plight, and hailed the Enlightenment, delivering themselves to it and to the ideas born of it. It is a dangerous cliché that the modern Jew is a maker of the

modern mind; on the contrary, he is the child, not to say the victim, of the modern age.

62. There were, however, Jews to whom the Enlightenment betrayed its poverty. In late 18th century Germany, Moses Mendelsohn, whom his contemporaries greeted as "another Socrates," a "third Moses," and who became, perhaps unwittingly, the father of liberal Judaism, tried to defend Judaism, on a "rational" basis, against Christianity's claims. But some of his children and grandchildren were no longer content with his "rational" religion. After many wanderings, his daughter Dorothea entered the Catholic Church in 1808, and was later followed by two of her sons, the painters Johannes and Philip Veit, as well as by her sister Henrietta. In France there were not a few born into the new freedom who longed for the freedom of the children of God. On Holy Saturday, 1823, young Rabbi Drach, with his children, was baptized by the Archbishop of Paris and received the name Paul. Later he was knighted by the Holy Father and made librarian of the *S. Congregatio de Propaganda Fide*. His two daughters were to become Sisters of Our Lady of Charity of the Good Shepherd of Angers, and his son a priest. Rabbi Drach had been a tutor in Paris; among his pupils there happened to be the children of a Catholic family, whom he offered to teach the Latin of the Sunday Gospels. He took such delight in the New Testament that he could not tear himself from it. Reading the Church Fathers, and then, comparative study of the Septuagint and the Masoretic text, had made him see the prophecies as a great circle whose center is Christ; to Him all their radii converge.[163]

63. At the time Rabbi Drach found Christ, there was a group of enthusiastic young Jews in Strasbourg, come together to work for the intellectual and moral advancement of their fellow-Jews. They devoted themselves seriously to their task, discussed it time and again, and could arrive at no other conclusion than that the only true reform was that which led the Jews to the threshold of the Catholic Church. The first of this group to become Catholic were Dr. Samson

Libermann and his wife, who were followed by two other members, Mayer and Dreyfuss. Their places on the committee were taken by Isidore Goschler, Theodore Ratisbonne, and Jules Lewel, which three were eventually to take the same path, and to become priests.[164] Voltaire, Rousseau, and their ilk, had robbed Samson Libermann, the son of a rabbi, of his Jewish faith. In this state of mind, his heart an immense void, he came upon one of the many wayside crosses of Alsace; he stopped, looked long upon it, and turned to his companion: "Still it is a lofty idea that a God dies for men. Oh, if I could only believe in it!" Some time later, in the home of a neighbor, he chanced upon a New Testament, and with his wife, read it avidly. It made their souls "leap in rapture." The Son of Mary was the fairest of all the sons of men; before Him, all human greatness paled. In September, 1825, they were baptized by the Vicar-General of Strasbourg.[165]

64. Samson's younger brother, Jacob, a rabbinical student, learning of it, reproached his brother bitterly and called him apostate. When two other brothers, Felix and Alphonse, followed the example of Samson, Jacob fell into a kind of despair, making his reason the sole judge of religion. But this could not last for long; it was only to screen, even from himself, his search for truth. So sincere was he that during one of the many discussions he had with his brother, his sister-in-law remarked that someday he would become not only a Christian but a priest.[166] It was at about this time that one of his fellow-students, a beginner in Hebrew, showed him a book which, as it was not vocalized, he himself could not read. Jacob read it with flaming eagerness; once he had begun, he could not stop. It was the New Testament in Hebrew.[167] There were still obstacles within him to be overcome, but grace moved fast, and on Christmas Eve, 1826, he was baptized Francis Marie Paul by the Director of the College of St. Stanislaus, in the presence of all its priests and seminarians, who recited together the psalms that preface the rite of baptism for adults. Later he was to describe what

had passed within him as the water flowed over his head. He seemed to be in another world, in the center of an immense globe of fire; his senses were silent—neither sight nor sound reached him. He felt a courage and an invincible strength to do Christ's will, and, at the same time, a sweet affection for all that belonged to his new faith. And on leaving the font, he vowed himself to God, to serve Him as a priest.[168] After years of suffering, borne with superhuman resignation, he was ordained, and later became co-founder and first superior general of the Holy Ghost Fathers. Once he exclaimed: "I am the servant of Jesus Christ. He wills me to love as He loves." And he felt sent to the most neglected souls, the Negroes of Africa, whom to abandon, he said, would make him die of sorrow.[169]

65. Theodore Ratisbonne, like so many others, had become a victim of modern thought. He read Locke and other philosophers of the time; pondering, under their tutelage, over good and evil, over God's power or impotence, he became a skeptic. What the masters of his day taught battled with his best feelings, till the world seemed to him a farce. With Rousseau he was bitter, with Voltaire he laughed—it was the laughter of Satan, he said himself. In his agony, he turned to the God of his childhood: "O mysterious Being, O Lord and Creator, O Adonai! If Thou really art, have mercy on Thy creature. Show me the road to truth, and I swear to Thee that I will give my life to its service as soon as I recognize it."[170] Soon his eyes were opened; he was secretly baptized on Holy Saturday, April 14, 1827. As he was leaving his father's house to receive the Sacrament, he met his elder brother, who asked him: "Where are you going?" "Just a step," he replied; and later he was to remark: "I spoke the full truth. I had to go but one step: from Judaism to Christianity, from Synagogue to Church, from Moses to Christ, from death to life."[171]

11.

Our Lady's Intervention

66. These and other wondrous conversions were a prelude to the miraculous event of January 20, 1842, in S. Andrea delle Fratte in Rome. There Alphonse, the youngest brother of Theodore Ratisbonne—up till that moment, a scoffer, fashioned by the thought of his era, as far from faith as one could be—was in an instant transformed. Strolling through the church as a sightseer, he was, all of a sudden, drawn by an irresistible power and thrown to his knees before the altar of St. Michael, the guardian of Israel and of the Church. Above the altar stood Our Lady, majestic and lovely, vested in light. Her hands reached towards him; she did not speak, but, said Alphonse: "I understood all."[172] When he arose in tears, he exclaimed: "Oh, how happy I am! How good God is! What an abundance of grace and bliss! How are they to be sorrowed over, who do not know it!"[173] His one desire was to be taken to a priest, and to be baptized immediately. This wish was fulfilled on January 31, when, in the Church of the Gesu, he received, from the hands of the Cardinal-Vicar of Rome, Patrizi, the sacraments of rebirth and of the Holy Eucharist. And afterwards, a multitude, rejoicing with him, sang the *Te Deum.*

67. There was no doubt in the heart of either Marie Alphonse or of his brother Theodore that the miraculous apparition of Our Lady was a call from heaven. Through the silent eyes of Mary, God had invited them to work for Israel's return and restoration. Yet there were greater things

her visitation announced: her coming to one of her people foreshadowed the day when she would again give Christ to them all. Her visible mediation was a happy omen that the fulfillment of all God had planned and promised for the House of Jacob was near, a foretoken of the "life from the dead" which St. Paul predicted.[174] Of all this, the two brothers felt certain, but their certainty was deepened and confirmed when, in the summer of the same year, Gregory XVI took Theodore Ratisbonne, about to throw himself at his feet, into his fatherly arms, held him to his heart, and said: *Ite potius ad oves quae perierunt domus Israel.*[175]

Intensified Methods

68. The intervention of the Blessed Virgin created new mediums of approach to the Jews. In 1853, Theodore Ratisbonne founded the Religious of Notre Dame de Sion. The dedication of their lives to Israel's conversion is embodied in the prayer they repeat daily after Consecration of Holy Mass: "Father, forgive them, they know not what they do." To intensify the work of intercession, Marie Alphonse Ratisbonne, by then Père Marie Alphonse, erected in 1858 a shrine, *Ecce Homo,* on the very stones that heard the cry of the irresponsible mob: "His Blood be upon us and upon our children,"[176] and also the words of Pilate: "Shall I crucify your King?"[177] A few priests had gathered around the two brothers, who, after their death, became the Missionary Priests of Notre Dame de Sion, whose task is twofold: to make Christians love the people of Jesus Christ, and to help Jews find Him who is their Messias.[178] At the beginning of this century, a priest in Paris originated a movement that was to carry this loving interest to many souls and join them with the work of Sion: The Archconfraternity of Prayer for Israel.

69. To spread the ideas that must guide the apostolate to the Jews, to further the spiritual view of Israel's fate, to dispel misinformation, and to combat anti-Semitism as a sin not only against love but also against faith, a number of periodicals were founded. In Paris in 1922, there appeared

La Question d'Israël, a quarterly of usually 64 pages, and in Vienna in 1934, *Die Erfuellung* (*The Fulfillment*), a bimonthly of an average of 48 pages. Both were suppressed by Hitler; the Paris journal was revived in 1947 as *Cahiers Sioniens,* under the editorship of Père Théodore Devaux, N.D.S. The Catholic Guild of Israel in London published before the war a four-page Report, which had to be suspended because of wartime conditions, but which reappeared in 1948 in a new dress and size (24 pages), under the title of *Sion, A Catholic Review on the Jewish Question.*

Deepened Affection

70. It was Mary's affection that conquered the soul of Alphonse Ratisbonne, and there is a strong note of affection in the approach she leads and shields. Its writers take pains to emphasize that Israel's conversion is a return, a homecoming. The Jew converted, who leaves the Pharisaism of the Synagogue, wrote Dr. Drach, returns under his paternal roof, to the religion of his ancestors. He re-enters the true religion of Israel, for as the Israel of old was the Catholic Church in promise, so the Catholic Church is Israel fulfilled.[179] Indeed, the Jew entering the Catholic Church, Theodore Ratisbonne stressed, finds himself in his own family, for it was Jews who were the messengers of the Divine Word; and those who are the greatest, the most honored, the most beloved, in the Catholic world, are the Immaculate Virgin, daughter of Israel; Simon Peter, issue of Jacob; and the Apostle Paul, who, speaking of certain rivals to his Gospel, exulted: "Are they Hebrews? So am I. Are they Israelites? So am I. Are they offspring of Abraham? So am I."[180]

71. Even more manifest is this affection in the unique and unprecedented plea which two priests of the Archdiocese of Lyons, the brothers Joseph and Augustin Lémann, submitted to the Fathers of the Vatican Council on the anniversary of the Apparition of Our Lady, January 20, 1870. From the solicitude which the Church extends to all the branches of the human family, "we, sons of Abraham, and now, by

the mercy of God, priests of Christ," they wrote, "draw the strength and courage to approach you, imploring for our people, the Hebrews, your tender compassion." They pointed to the fact that the ancient obstacles which for nineteen hundred years had hindered the mission of the Church seemed to have ceased, through the evident intervention of Divine Providence. Since the beginning of the century, the civil and religious situation had been completely changed; the wall of separation, the ghetto, had come to an end and the Talmud lost its power. On the other hand, the Jews had emerged into a society which had fallen into rationalism and indifferentism, so that many of them followed the same evil ways. Because of this, the two brothers continued, they felt that their zeal for souls and their love for their people demanded of them their humble supplication on behalf of their brethren, the sons of Abraham.

> Thus we pressingly entreat you, most eminent and reverend Fathers, that in your tender affection, you deign to address to the Hebrews, from the bosom of your august Council, a paternal invitation, anticipating their own desire. Even though their general conversion may perhaps be not so very near, still, by such tenderness you will imitate the good father of the Gospel: "While [the Prodigal Son] was yet a long way off, his father saw him, and was moved with compassion, and ran and fell upon his neck."

They concluded their supplication with a most moving sequence, five times pleading *Miserebimini!* "Have mercy on them," for always are they "dear to God for the sake of the fathers," and "from them is Christ according to the flesh." "Have mercy on them," mindful of St. Peter's first sermon, sharing in the continual sorrow of St. Paul. "Have mercy on them," that under the wings of the Council they may not be missing for whom Christ groaned: "Jerusalem, Jerusalem, thou who killest the prophets and stonest those who are sent to thee! How often would I have gathered thy children together, as a hen gathers her young under her wings." "Have mercy on them," that the motherly heart of "our Sister," the Blessed Virgin, may rejoice over the supreme sigh of her

Canticle come true: "He has received Israel, His servant. . . ."[181] Five hundred and ten Bishops signed the *Postulatum pro Hebraeis,* and all the Fathers of the Council would have done so had not the two brothers, in delicate deference, wished to cede the glory of the greater number of signatures to the *Postulatum pro Infallibilitate.* However, the proposed invitation was never pronounced, for the Franco-Prussian War interrupted the work of the Council.

72. Our Lady's affection further reverberates in the petition Pius XI added to the Act of Consecration of the Human Race to the Sacred Heart of Jesus: *Respice denique misericordiae oculis illius gentis filios, quae tamdiu populus electus fuit et Sanguis, qui olim super eos invocatus est, nunc in illos quoque, redemptionis vitaeque lavacrum, descendat.*[182] The official translation unfortunately does not reflect the full power of the original. The sons of Israel are not called "once Thy chosen people," but "so long Thy chosen people," as though we wished to remind God of the long Advent during which He dwelt with them and poured His graces upon them; of the many centuries through which they were the sole custodian of faith, the only cantor of His glory. And the "now" is very much more urgent and emphatic in the original; it is *now,* in our time, that we beg to see Israel cleansed and renewed.

Revived Theology

73. It is no wonder that after the apparition of her whom the Protevangelion calls "the woman," affection should grow. Nor is it, that in the train of the intervention of her who is the "Dove of God," the "Seat of Wisdom," there should be granted theological insights. In 1892, Léon Bloy—who wished to be a servant to his Sovereign Lady, or, as he once said, the "slave of a Jewess with a transpierced heart"—published his *Le Salut par les Juifs.* In this and certain other of his writings, despite their deficiencies and exaggerations, he makes us see in a singular way that the Jews are at all times mysteriously linked to Christ. The terror of his in-

dignation falls on those who drag down the "colossal question of Israel" to their own petty level, such as the low of economics. Anti-Semitism, the modern contempt for Jews because of their race, aroused his wrath, for it is "the most horrible slap Our Lord suffers in His ever-continuing Passion; the bloodiest and the most unforgivable, because He receives it in the Face of His Mother."[183] But the "pilgrim of the Absolute," as he called himself, could never rest satisfied with less than the ultimate, so he was also revolted by those who loved the Jews merely as "humans"—on a purely natural basis, entirely disregarding the deep and pregnant mystery of Israel. Only the love of a saint can do justice to God's designs and dealings with the Jews. When in later years, Léon Bloy saw their misery, he said: "Tears belong to all people and all times, but Jewish tears are the heaviest."[184] In *Salvation from the Jews,* he was full of impatience with them. They were, he said, the "jailors of Redemption": "Jesus is their Prisoner"; "the Church is their prisoner"; and their consent is needed for the outpouring of the last joys. "Implacably they postpone God's glory"; "the salvation of the world is nailed to them," and "Jesus will not descend from the Cross till they are converted."[185]

74. This one-sided view of Bloy's needs to be balanced by what would appear to be St. Paul's teaching, that the Jews depend on the Christians, on the witness of their love, for their conversion,[186] but nevertheless, it answers the constant Jewish objection that redemption has not yet come, since sin and suffering, famine and war, are still with us. Indeed, the full fruits of our redemption cannot be reaped, nor sin and sorrow disappear, till all mankind accepts the love of the Saviour—nor can all mankind be said to have accepted Him till Israel, through the grace of God's election a little humanity, receives Him; till the people whom the Lord made a vessel of His singular love resists no longer.

75. Jacques Maritain, Bloy's godson, in his essay, "The Mystery of Israel" (1937), expressed poignantly certain theological truths. He called Israel "in its own way a *corpus*

mysticum," its bond being more than flesh and blood, though it is by no means that of the Communion of Saints. It is a sacred and suprahistorical bond, yet one of promise, not of possession; of nostalgia, not of sanctity.[187] He also solved the seeming contradiction between the statements of the Fathers and many later writers that Israel was rejected, and the emphatic denial of St. Paul: "Has God cast off His people? By no means! . . ."[188] Maritain's solution rests on the happy distinction that Israel is "repudiated as a Church, not as a people."[189] The Lord has given it a bill of divorce,[190] and yet He awaits its return. The Old Covenant has ceased forever; the Synagogue is not the guardian of faith, not the gate of salvation; but to the people of Israel, God does not refuse His special love. He has given it a singular hope: return from exile; a certainty no other nation will ever know: though it tried to thwart His plan of salvation, it will be reconciled. This assurance He gave, not because of Israel's merits, but as grace unearned, the free gift of His Sovereignty. And this is the wonder of Israel, that despite its sins, its end, like its beginning, proclaims the greatness of the Lord.

76. One of the rays that came forth from Our Lady in S. Andrea delle Fratte is *Destinées d'Israël* by Msgr. Charles Journet (1943). Dedicated "to the glory of the Jewish Mother of the Son of God, . . ." it is thus far the most comprehensive theological presentation of Israel's vicissitudes. "The Israel of the Advent," "The Israel of the Spirit," "The Israel of Exile," "The Political Itinerary of Israel," "The Israel of Reintegration," are its main chapters, but this enumeration can hardly give a notion of the book's wealth and depth, of its many fresh views. Among his most interesting theses is that on Israel's resuscitation. While the more common opinion is that Israel's return will bring about the Parousia of the Lord, and thus the immediate deliverance for which the Church longs, as she says in the Holy Sacrifice: *Expecto resurrectionem mortuorum, et vitam venturi saeculi*, Msgr. Journet believes that it will lead to a new spring in the life of the Church and a full manifestation of her catho-

licity. Inquietude, which is the heritage of the Israel of today, will not, he thinks, leave the baptized Israel, but it will seek no earthly salvation, rather serve the Kingdom of God. He quotes St. Gregory the Great, who said that after its conversion, Israel would preach openly the Faith which, during the time of its unbelief, it contradicted; but that not content to announce the Redeemer with love, it would strive to imitate Him in His Passion, exposing itself to shame and martyrdom for His sake, till it is dyed in His Blood.[191] Msgr. Journet is convinced that

> an insatiable thirst for the apostolate will take hold of the reborn Israel, as it did of its greatest saints and purest children, giving no rest to its spirit nor to its body, to its intercession or labor, so long as there remains on earth a soul closed to the holy inebriation of the Cross, or some forgotten or forsaken or recalcitrant sheep to be led to its Shepherd.[192]

12.

The Present Situation

Impact of Persecution

77. When Maritain wrote his essay, the Nazi persecution of the Jews had started, and when Msgr. Journet wrote his book, it was at its height. Hitler's attempt to annihilate the Jews bears many implications to the apostolate. First, it created what is, humanly speaking, a new barrier, but to an apostle, an obstacle can only be a challenge. When the horrors of concentration camps and gas chambers became known, they sent many Jews into anxiety and despair on the one hand, and on the other, drove them into irrational and feverish activities. More than ever they crave security, immuring themselves within a psychological ghetto. Second, Hitler's common persecution of Jews and Christians showed in the clearest light that what begins outwardly as contempt for the Jews ends as contempt for the Church, that at the bottom of anti-Semitism is fear and hatred of Christ.[193] It moved Pius XI to recall that at the most solemn moment of Holy Mass, we speak of "Abraham, our father," and that anti-Semitism is incompatible with the sublime reality of this relationship, that it wars against it and offends our spiritual sensibilities, for "spiritually, we are Semites."[194] Third, the heroism of priests, nuns, and laymen in protecting Jewish lives, though forgotten by most in this age that runs so fast and remembers so little, though seemingly over and done with, cannot be without power in heaven; it will not have been in vain.

Fourth, as a result of the slaying of about 5½ million European Jews by the Nazis, the Jewish population of the world has shrunk by one-third, from about 16½ million in 1939 to about 11 million in 1946. To give the most important figures, of the Jews today: an estimated 3½ million remain in Europe, including Russia, of the 9,740,000 of ten years ago; over 800,000 live in Asia; approximately 600,000 in Africa, some 600,000 in South and Central America; but 5 million, that is, almost one-half of all the Jews, live in this country.[195] Thus the focus of Jewish life has shifted from the Old World to the New, and the burden of bringing the Glad Tidings to the Jews rests chiefly on American Catholics—theirs is the responsibility of bearing witness to the Gospel. Because the United States has become the center of the Jewish world, it must therefore be the heart from which will surge a new effort to bring Christ to the Jews, to brings the Jews to Christ.

Religious Position of the Jews

78. Of the various studies and articles on synagogue adherence of Jews in this country, none arrives at any complete or final figures. The United States Census of Religious Bodies of 1936, the last one taken, mentions 3,728 congregations, with a membership of 4,641,184.[196] This, however, cannot be the number of actual members, much less those who participate in the services of the synagogues. From other sources it would seem that less than one-third of the Jews in this country are affiliated with any of the congregations, of which close to 3,000 are orthodox, about 350 conservative, and about 300 reform. Few as are the actual members, the regular worshippers are fewer still. The various congregations are united, the orthodox into the Union of Orthodox Jewish Congregations, the conservative into the United Synagogue of America, and the reform into the Union of American Hebrew Congregations. Orthodox rabbis are organized in the Rabbinical Council of America and the Federation of Orthodox American Rabbis, the conservative form the Rabbinical Assembly of America, while

the reform are joined in the Central Conference of American Rabbis. But still each congregation is independent, and it is this independence that the Jewish historian Baron holds in part responsible for the state of religious anarchy among American Jews.[197]

79. The main reasons, however, for this religious disintegration lie deeper, one being the extreme difficulty the orthodox Jewish life encounters amid the complexities of the modern world. To observe the dietary laws, to keep the Sabbath with all its restrictions on daily life, to obey the regulations concerning feasts, dress, ritual baths, etc.—burdens not without joy, yet burdens most non-Jews can hardly imagine—is in many instances impossible except in a closed Jewish community. Orthodoxy needs seclusion, a need that begets conflict in many a young Jew raised in an orthodox home and faced with the "freedoms" outside. But his difficulty is not only that he is tempted to shave and to cut his hair, to drink milk while eating meat, to ride or smoke on Saturday, in a word, that he wishes to conform and be accepted. There is a day when he comes across Huxley or Russell, Schopenhauer or Nietzsche, Freud or Wells, or others, and he is wholly unprepared for them, he has nowhere to turn for help. Orthodoxy until recently abhorred contemporary secular knowledge, completely ignored modern thought and refused to answer it, while reform Judaism, and to a lesser degree, conservative, capitulated to it, becoming the slave of every fashion. Thus the young Jew, left entirely to himself, moves ever further from orthodoxy, and once he has lost it, neither he nor his children will be likely to return to what is bound to seem to them a relic of the past. No one should be more able to understand this than the Christian, who knows that Judaism is stripped of the Nearness, the Presence which is Christ.

80. The warmth of the family is one of the marks of the orthodox Jewish life, and here, at its most beautiful, it is also most vulnerable. The celebrations of the Sabbath, the Passover, the Feast of Tabernacles, are woven into the fabric

of the home; they require the family and its members, so that the dissolution of the family in our day strikes a severer blow at the religious life of Jews than at that of Christians. Here, as elsewhere, the Jew more than others seems exposed to the destructive forces of society; his ills but reflect, often more vividly, the ills of modern man. Like a seismograph, he quickly reacts to every tremor. Held by many ties to the Jewish past, but greatly attracted to what gives itself out as "progress," yearning to belong to the community which surrounds him, yet feeling rejected, the modern Jew is often torn between two worlds. Speaking of this inner crisis, Mordecai M. Kaplan says:

> Jews who have moved into the orbit of Gentile society are at odds with themselves to a far greater degree than non-Jews. Every American Jew who knows that Jews are not desired and whom that knowledge deeply hurts is agitated by conflicting emotions. Outwardly he may seem calm, but inwardly he is worried. He is a divided being, a Hamlet forever soliloquizing—to be or not to be a Jew.[198]

This dilemma drives him in many instances to desperate solutions: he becomes either a Zionist, in order to assert himself as a Jew, or sometimes a radical, with the hope of a society in which his Jewishness will disappear.

81. Always bearing in mind how little we know the minds of others, we might venture to say that a great many modern Jews have only some vague belief in God, which we can no longer call Jewish. What is worse, we are told that there is no belief on which all rabbis are universally agreed; not even within any one of the three wings is there unanimity on "theological propositions."[199] These and other signs of religious disintegration may lead Catholics to question whether the link between the Jews of today and the Jews in the time of Christ has not been broken. Our answer can only be, most definitely not! None of their failings, deviations and apostasies, ancient or modern, can destroy the designs of the Lord. The Jews of all generations are held together by a bond not of their own making, not so much

by their blood, but by the will of God. They are preserved, whether they know it or not, to give witness to Christ,[200] and whether they will or no, one day to fulfill the hope held out to them and all the world, that they will embrace Him and confess: "Blessed be He who comes in the Name of the Lord."[201] They are maintained a people *sui generis* by a human No—but also by a divine Yes. Despite their rejection of Christ, God would not and will not let them perish, and no change of theirs can change His mercy towards them. It may at first seem strange and contradictory, but it belongs to the mystery of Israel, that even if many of them are uncertain in their beliefs, wavering in their worship, or forgetful of religious practice, even if many turn anti-religious, the Jews are tied together by a religious cord.

82. Faced with the so frequent indifference to the synagogue, *Opinion*, a Jewish monthly, recently called for an entirely new enterprise: "Our generation requires Jewish missionaries to the Jews. . . . Their task must be to rekindle the loyalty of the untold numbers of those who are today merely nominal Jews."[202] Likewise greatly disturbed, Rabbi Louis Finkelstein, president of the Jewish Theological Seminary, demanded, in an address before conservative rabbis in 1946, spiritual rehabilitation, and to this end, the training of more rabbis and religious teachers and the establishment of Jewish schools and colleges throughout the United States, for, he said:

> What Hitler could not hope to accomplish is being achieved here, day by day, as Jews are losing their Judaism at such a rapid rate that in a generation or two the American Jewish community will have lost so much that Judaism here will cease to have any significance. In my opinion the danger which threatens the Jews of America is as serious in its implications as that which threatened the Jews of Europe when Hitler came to power.[203]

This distressing atrophy of faith must not rob us of confidence in our work, for the very want of religion begets hunger for the things of God. Rabbi Finkelstein had to

admit, in the same speech, that the stream of conversion of Jews to other faiths "has become a river." Many of these conversions, however, are to Christian Science, Unitarianism or Anthroposophy, sects in which Christianity is diluted, even perverted, but which present themselves as purer and superior forms. Lack of courage on the one hand and lack of guidance on the other prevent many Jews from seeking further.

83. We must not hide from ourselves that there is among Jews in this country a great deal of prejudice, sometimes antagonism, even bitterness, against the Church. Virtually unable to distinguish between Christian and Gentile, between one Christian and all Christians, or between Christians and the Church, the average Jew takes every Catholic for a representative of the Church, and is inclined to hold her responsible for all he or his ancestors ever suffered at the hands of Christians. But while in such countries as France, where he has more ready access to a truly Catholic atmosphere, his prejudices are often less, here he carries the added burdens of secular and Protestant bias. In the public schools he may hear the Reformation called one of the greatest events in Western history, and never taught otherwise, he accepts it; in the newspapers he reads the statement of a Protestant bishop that only a lust for power makes the Church denounce birth control, and he believes it, for he has never been shown the depth of the Church's teaching. Much of his antagonism stems from painful memories of humiliation, of the ghetto, for instance, or of the Inquisition, of which most Jews have but a confused knowledge. His bitterness derives in part from experiences in our own time, such as occasional speeches and articles by Catholics which contain anti-Semitism in disguise, or the contempt he and other Jews are made to feel in their daily contacts. Above all, many a Jew still remembers his childhood shock when another child called him "Christ-killer!" This makes him ready to believe the Church teaches that the Jews and the Jews alone are to blame for the crucifixion of Our Lord. If we

wish to understand Jewish antagonism, we must see that its root is fear, a fear which engenders suspicion; a feeling of being thought inferior, which engenders loneliness. We can scarcely conceive the misinformation and ignorance on things Christian on the part of Jews, an ignorance which is invincible only so long as we do not try to conquer it. But when the authentic voice of the Church enters their loneliness, then the cloud of misunderstanding may be lifted.

84. This picture of the religious situation of the Jews would be too gloomy, worse, untrue, did we forget that many Jews have come to see Christ in a light until recently unknown to them. Many Jewish scholars and writers have written of Him with enthusiasm and affection. Claude Montefiore, the late founder of liberal Judaism, wrote:

> The first and most important quality was surely the lovableness of Jesus—or should we rather say the greatness of his personality? . . . He cared deeply for the simple and the poor, the lowly and the suffering, and the very measure of his greatness and nobility was realized in his service of them, and in his devotion to them. The leader servant; the servant leader. Such was he.[204]

Joseph Klausner, the historian at the Hebrew University in Jerusalem, speaks of Him as "a force and an influence, for which history has never yet afforded a parallel." Though denying that to Jews He can be the Messias or the Son of God, he says that for the Jewish people, Jesus "is a great teacher of morality and an artist in parable. He is *the* teacher of morality . . . ," and ". . . the Book of the Ethics of Jesus will be one of the choicest treasures in the literature of Israel for all time."[205] Long before his conversion, the former Rabbi Israele Zolli said:

> Jesus is the flame which, having consumed itself in this world, is resplendent with imperishable light in another . . . the sufferer who exalts and so sanctifies grief; he glorifies it, lifting it above this world, even to God. . . . Jesus is the victor, victorious and triumphant.[206]

Sholem Asch, in an interview given to the *Christian Herald*, confessed:

> To me, Jesus Christ is the outstanding personality of all time, of all history. Everything he ever said has value for us today. That is something you can say of no other man, alive or dead.[207]

Edmond Fleg, the author of *Jesus, Told by the Wandering Jew,* refuses belief in the dogmas of the Church. Nevertheless —wrestling with Christ about the guilt of those who condemned Him—he cries out:

> Poor crucified Jesus, for whom my childhood wept, beloved Jesus, whose bloodstained face I can never see in the darkness of some chapel, without trembling. . . .[208]

Waldo Frank could not write of *The Jew in Our Day*[209] without speaking of Christ, and Franz Werfel, though fearful of the final step, throughout his literary life did not turn his eyes from Him.[210] Marc Chagall, the painter, would not depict the misery of persecuted Jews without placing in their midst, as their overpowering consolation, the Crucified Christ. Marek Szwarc, the sculptor, follows the Lord to His Last Supper and walks the Stations with Him. The philosophers Henri Bergson and Edmund Husserl, Paul Ludwig Landsberg and Max Picard, and many others, have bowed their heads before His power and love. There is much error in some of the writers quoted, much that clashes with the truth the Church teaches; they are mentioned here only as signs of an awakening. Their words must be seen against the muteness of centuries; for almost two thousand years the Name of Jesus was not heard among Jews. But now He is spoken of, He is heard, held in worship, loved—and not only by philosophers and scholars, writers and artists of renown. He is longed for by many Jews who are unknown to the world, who will not come to the fullness of faith, however, unless there are those who preach.

Protestant Efforts

85. American Protestants have for years seen their opportunities. There are, for instance, the Department of Jewish Evangelization of the Board of National Missions of the Presbyterian Church of the U.S.A.; the Hebrew Evangeli-

zation Society; the American Board of Missions to the Jews; the Zion Society for Israel, attached to the Norwegian Lutheran Church; the Friends of Israel Missionary and Relief Society, and others. A report in 1930 listed 67 mission stations, 152 paid workers, and 311 volunteers—and their number has surely increased in the last decade. For example, a Lutheran Church in Minneapolis and a Reformed Church in Passaic have each appointed a specially trained minister for this work. One of the foremost missionary means is the publication and distribution of literature, which includes numerous pamphlets, monthlies, and quarterlies. Some of the periodicals are *Israel, My Glory; The Hebrew-Christian Alliance Quarterly; The Way; The Shepherd of Israel,* in English and Yiddish; *The Chosen People,* "for circulation among Christians." Other methods are house-to-house visits, visits in hospitals and prisons, window displays, book rooms, illustrated lectures, weekly radio broadcasts, social and recreational gatherings, summer camps, etc. The first missions were established in New York and Chicago over fifty years ago. Today, most of the missions are housed in two- or three-story buildings; the basement and first floor are used for the mission activities, and on the others live the staff. While there are those who advocate this "mission method," which tries to attract Jews through a missionary center, there are others who prefer the "parish approach," which invites Jews, either through the minister or a layman or one of the parish societies, to take part in the activities of the local church. In Cincinnati, for example, each of the sixteen churches which favor this approach has received one or more Jewish families into its congregation. Again others call for a self-supporting, self-governing, self-propagating, Hebrew-Christian Church. A number of the missionary societies are independent; the most important, however, form, together with certain British, Scottish, Swedish, Norwegian, Dutch, French, German, Swiss, and other societies, the International Committee on the Christian Approach to the Jews, which states as its aims: "to study the Jewish world in its various

aspects," "to co-ordinate missionary work among Jews throughout the world," "to foster production and circulation of literature," "to stimulate action in various Christian communions." The Committee holds international conferences, the last at Basel in 1947 with 62 delegates from 15 different countries, and publishes a quarterly News Sheet.[211]

Our Own Endeavor

86. The extent of the Catholic endeavor to the Jews in this country today unfortunately cannot compare with that of the Protestant. The Archconfraternity of Prayer for Israel, with its American headquarters at the Convent of Notre Dame de Sion in Kansas City, Missouri, publishes *The A.P.I. Bulletin,* a four-page sheet, three times a year, with an annual circulation of 12,000 copies, and distributes 30,000 pieces of literature. The Guild of Our Lady of Sion, Manhattan, New York City, founded by Miss Rosalie Marie Levy, holds a monthly Holy Hour, as does the Catholic Center for Jews, in Brooklyn, New York, under the leadership of Msgr. A. Raphael Cioffi. The hour of prayer is followed by a lecture in the church hall. The Center tries also to establish auxiliary units. It has adopted a symbol representing the seven-branched Candelabrum, the Tablets of the Decalogue, and the Star of David, from which rises the Cross, to proclaim that Jesus is of David's seed. The Cross bears the inscription: "Jesus is the Christ, the Son of God"; the Star is enclosed within the words: "I am not come to destroy but to fulfill"; and in the center of the Star stands the blessing of the Psalmist: *Shalom al Israel,* "Peace upon Israel."

87. This is, as far as I know, our organized effort at this moment in the United States to speak to our "exiled brethren." It is distressing but wholesome to confess that our undertakings lag far behind the Protestant, and painful to think that they, who have but part of the truth to offer, shun no toil, while we, to whom the whole deposit of faith is entrusted, do so little. It is even more painful to measure our work, not against that of others, but by our own yardstick.

Our criteria are the gratitude we owe for the gift of faith, the loving zeal truth ought to impart, which made St. Paul cry out: "Woe unto me if I do not preach the Gospel";[212] and it is *these* criteria we do not meet—"In our midst are Jews," says Père Pierre Charles in a missionary meditation, "of whom the Christian takes scant notice."[213] Our standards are the catholicity of the Church, her long search for the people of Israel, her ever-present hope for its return; and by *these* standards we fail. What impels us is the desire of Jesus for His people, which lived on in His Apostles, whom St. Augustine called "the feet of Christ," "the eyes of His Body";[214] it is His desire which lives in the saints, in Catherine of Siena, for instance, who wrote to Consiglio the Jew, her "very dear and beloved brother in Jesus Christ": "As the hart in his thirst pants after living water, so my soul yearns to see you approach the light of baptism."[215] What must impel us is His desire, which lives in His Vicars—quite recently the Holy See urged the Fathers of Sion to engage themselves in intellectual work in Palestine, and with the blessing of Eugene Cardinal Tisserant, Secretary of the Sacred Congregation for the Oriental Church, the Carmelite Fathers in Jerusalem, at the Church of St. Therese of the Child Jesus, have launched an important enterprise, the preparation of a number of books in Hebrew, among them: the catechism of Jerusalem, *Or va-Osher* (*Light and Treasure*); prayer books; a book on *The Fulfillment of the Messianic Prophecies;* the lives of St. Dominic, St. Ignatius, the Fathers Ratisbonne, and the autobiography of St. Therese, *The Story of a Soul.*

13.

A Look into the Future

88. It seems to me that to come nearer the fulfillment of the task God's Providence has imposed on American Catholics, we need first a center, whose most appropriate name might be "The Institute of St. Peter." The scope of such an undertaking can here but be suggested. It would provide the intellectual basis for our apostolic efforts, and encourage research and publication. In due time, the Institute could issue a review, at once learned and lively, where scholars could present their findings, and problems relating to the Church and Israel be discussed. The situation today is such that many of these questions are treated by Jews and Protestants, but the Catholic answer is not forthcoming. Many of them are too deep or too complex to be satisfied with the treatment popular literature can give. We need such an organ to dispel the great ignorance on things Catholic among Jews, and also that on things Jewish among Catholics, and it is our duty to show to those still without that the Church is the home of the simple and the wise, and has food to offer both.

89. On the Pharisees, for instance, there are works by the Jewish scholars, Abrahams, Baeck, and Finkelstein, and by the Protestant Herford. But on this, a question so vital for the understanding of the Gospels and of the post-Biblical history of the Jews, we have no Catholic study to meet the theses of these scholars, and to show Jews of today, in a spirit fair and kind, the dire consequences of Pharisaism. Or to

take another example: Hasidism, the mystical movement which arose in the middle of the 18th century in Poland as a protest against rabbinism, has not, to my knowledge, been evaluated in English by a Catholic student. It has at once similarities to and divergences from the Franciscan movement, tendencies towards and away from the Gospel, and their vivid presentation could be a tutor to Christ.

90. A history of post-Biblical Judaism, seen in the light of the Faith, would help Jews understand themselves. An essay on the liturgy and Israel could be of great assistance to many Jews on the road to truth, and remove many obstacles in their way. It would have to describe the deep roots of our worship in the service of the Temple and the synagogues of old; the place given to the saints of the Old Testament in the Roman liturgy—for instance, in the baptism of adults, in the nuptial blessing, in the consecration of a bishop, and particularly in the Proper for the Patriarchal Diocese of Jerusalem, with its feasts of St. Abraham, Patriarch and Confessor; of St. Moses, Law-Giver and Confessor, and St. Aaron, High Priest and Confessor; of St. David, King, Prophet, and Confessor; of St. Elias, Prophet and Confessor; and of the two Prophets and Martyrs, Isaias and Jeremias. It would further show that the Church's prayer for Israel can be heard again and again beneath the great melody that is the liturgy. Most fruitful might be an edition of the Gospels, or of one Gospel only, with notes and comments that answer the special needs of the modern Jew. There are many Protestant editions of the New Testament, in whole or in part, in English or Yiddish or Hebrew, which are intended for Jewish readers.

91. The lack of an institute some of whose possible work is suggested here may have been the missing of a singular chance now almost irrevocably lost. The loving deeds of Catholics, from the Holy Father, "set on a mountain," to numerous people in obscurity, who, during the war, sheltered and saved Jews from most cruel deaths, are of profound apologetic value. Had the accounts been carefully gathered and documented, while this was still possible, and well pre-

sented in a volume widely distributed while events were fresh, they would surely have opened the hearts of many to the love of Christ. But with no center charged with and equipped for such tasks, we have indeed hidden our light beneath a bushel.

92. The Institute of St. Peter would have to found a library, observe and register developments in fields related to the apostolate, gather data and compile statistics on converts (often needed and entirely wanting), serve as a clearing-house for information, disseminate knowledge through the press, and in the course of time, through the radio. It would have to seek new ways to reach Jews, for instance, by special retreats for inquirers, by establishing cells where young Jews could meet Catholics and hear the message of the Church. It would conduct courses and summer schools for priests interested in the apostolate, provide material for sermons, offer lectures for seminarians, establish study groups for lay people, hold open conferences in various cities, mold the many scattered converts into an apostolic force. This is only a sketch of the program to which the Institute of St. Peter should be devoted. Not the least part of its activity would be to make Catholics mission-minded, for the conversion of Jews is in proportion to the interest of Catholics, their faith to our love. To open the eyes and hearts of Catholics to the apostolate to the Jews, the Institute of St. Peter would have to encourage private prayer for Israel's conversion, as well as monthly Masses and evening services, particularly on January 24, during the Church Unity Octave.

93. To respond better to God's call on American Catholics, we need further, in all the great cities of the United States, priests assigned to and trained for this missionary work, and able to devote themselves fully to it; also those who, while engaged in other work, give to it particular attention. However, it must become the concern of all priests. Indeed, every Catholic, as well as every priest, can and ought to seek the Jews in the spirit which Giovanni Papini recently

expressed so well in the letter, "To the Hebrews," of his fictitious Pope Celestine VI.

> . . . you will one day become Christians of the last vigil, as you were of the first vigil. And since we believe that the Church founded upon the rock of Peter can never fall, we, its second-born, impatiently await you who are the first-born of the Promise. To escape your tyrants and persecutors, you have scattered yourselves all over the highways of the world, but you cannot escape forever from Christ, who is the most loving of tyrants, the most tenacious of persecutors. If, through an unimaginable mystery of poverty, Christ had need of someone, I believe He would be hungry for you, for your souls, for your love.[216]

94. The ways in which every priest can seek Jews are very much the same as those with which we seek all men. The first instrument and the foremost is, of course, prayer. Our next weapon, and a terrible one, is preaching. Just as sermons which, lacking clarity and indulging in sweeping statements, speak of *the* Jews as *the* enemies of Christ, refer to Judas as a Jew but never to St. Peter, or warn against the dangers of Hollywood as a "Jewish conspiracy," block the way of grace and engender an attitude by which we ourselves will be hurt, so sermons which bring to life God's glory in the Old Testament and its majestic beauty, which present the sins of the Jews as the mirrors of our own, which speak of the great gifts God holds in store for them—in short, of all the great truths on Israel, beget admiration of God's Governance in our hearers, and through them, touch the souls of Jews. And all that has been said of sermons can be said of the religious instruction in our schools.

95. A third medium is an extensive and intensive catechumenate. An instruction which, going beyond the vital teaching of the catechism, makes the seeker at home in the New Testament, at home in the liturgy, at home also in the best of Catholic literature, will impart to him an ardor which in the course of years will enkindle many. Another great opportunity is the baptism of a convert, which we should be happy to make as solemn as possible. Whenever circum-

stances permit, a number of priests should take part, and as many friends as can be present. The rite for adults should be used, and every word pronounced with the awe that is its due. Some of its beautiful prayers should be repeated in the vernacular, if the bishop allows, and a translation of the whole, such as that of the Liturgical Press at Collegeville, Minnesota, ought to be in everyone's hands. The questioning should begin near the threshold of the Church, and the candidate led in procession to the font, where he receives a real garment (perhaps a surplice or, in the case of a woman, a veil), and where the lighted candle is truly given him. When the Holy Sacrifice, with the First Communion of the neophyte, does not follow, the *Te Deum* or a silent thanksgiving before the lighted altar could bring the ceremony to a close. Surely every baptism made a feast will radiate light, joy, and peace.

96. Whether we will or no, we are missioners at all times. Through the performance of the liturgy, through all our sermons, we can attract to the Faith, but alas, also repel, if we fail to express God's love, of which we are signs. Not that we should sweeten the Gospel or soften the Cross, that they be no longer a stumbling-block, but we must see that we and all that is ours—like the music and art in our churches, or our press—are an approach to souls. We will win them if we move on the height to which we are called. We may find a door also in our daily contacts—it is often an incidental and undesigned remark, but one which has behind it the power of a living faith, that falls like a seed into a soul; in our public appearances—a lively presentation of the Church's message, which reveals its logic and its fire, will always open new vistas and set people thinking; again, in visits to Jewish acquaintances, particularly to the sick—many a Jewish conversion begins with an act of kindness on the part of a Christian, with the conquering impression of selfless love.

97. Any of these approaches may bear no immediate fruit, yet they are never fruitless. We sow in hope, and others may reap of our sowing. Indeed, there is no other

missionary work which has so sure an outcome as that to the Jews, to which is given the greatest promise. When the Jewish people seemed doomed, and no deliverance was in sight, Mardochai prayed: "O Lord, Lord, Almighty King, all things are in Thy power, and there is none that can resist Thy will, if Thou determine to save Israel."[217]

Suggested Readings

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Feige, Gregory, *Catholics and Jews; A Study in Human Relalations* (Catholic Association for International Peace).

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Moody, Joseph N., *Why Are Jews Persecuted?* (The Queen's Work).

Oesterreicher, John M., *The Blessed Virgin and the Jews* (Radio Replies Press).

....., *Can a Jew Be a Christian?* (Catholic Information Society).

Simon, M. Raphael, O.C.S.O., *The Glory of Thy People* (Macmillan).

Notes and References

[1] Eph. 2:14.
[2] St. Augustine, *In Psalm. 86* (PL 37:1104).
[3] The collection of reproductions of these mosaics within easiest reach is perhaps Walter Lowrie's *Art in the Early Church* (New York: Pantheon Books, 1947). A few remarks of the author are anti-Catholic, but so manifestly absurd that the reader need not be cautioned against them.
[4] St. Augustine, *Sermo 137,* 6 (PL 38:757-8); cf. Gen. 29, Matt. 20:30-34, Luke 5:2-7.
[5] Origen, *Comment. in Joan.,* x, 18 (PG 14:357); Haymo Halberstatensis, *Hom. de Temp. 63* (PL 118:354D); St. Bruno Signiensis, *Sent.* iv, 8 (PL 165:997), and others. Cf. Matt. 21:1-7.
[6] St Fulgentius, *Sermo 4,* 3 (PL 65:733); cf. Luke 2:8-20, Matt. 2:1-12.
[7] Pseudo-Augustine, *Sermo 131,* 5 (PL 39:2007).
[8] John 1:11.
[9] Exod. 19:5, Is. 19:25, and others.
[10] John 16:32 and 19:27.
[11] Luke 17:33.
[12] Matt. 13:33 and 31-2.
[13] Matt. 20:1-16.
[14] Luke 15:11-32.
[15] Luke 16:19-31.
[16] Matt. 8:10.
[17] Cf. V. McNabb, O.P., "The World Mission of the Jews," *Prayer and Unity* (Oxford: Blackwell, 1942), pp. 68-9.
[18] Matt. 15:21-8.
[19] Acts 2:14, 22, 29.
[20] Acts 3:17.
[21] Luke 23:34.
[22] 1 Tim. 1:13.
[23] Acts 3:13.
[24] Acts 2:23.
[25] Acts 3:13.
[26] Acts 2:26; Ps. 15:9.
[27] *In Psalm. 138,* 8 (PL 37:1789-90).
[28] Acts 3:25-6.
[29] Acts 1:6.
[30] John 4:22.
[31] John 1:11.
[32] John 4:22.
[33] For a comment of later date, see Justin the Martyr, *Dialogue with Trypho,* xvi, 4 (PG 6:512). See also Tertullian, *Scorp.* 10, where he speaks of the synagogues as *fontes persecutionum* (PL 2:143).
[34] Apoc. 2:9; 3:9.
[35] Cf. Rom. 2:28-29. St. Augustine says of those who turn to Christ and thus become sons of Abraham by faith, that they are "Jews, not outwardly, but inwardly—that is, through the circumcision of the heart; according to the spirit, not according to the letter" (*Epist.* 196, iii, 11 [PL 33:895]).
[36] Apoc. 3:8-9.
[37] Rom. 11:12, 26.
[38] E.-B. Allo, O.P., *L'Apocalypse* (Paris: Victor Lecoffre, 1921), p. 93.
[39] *Eccl. Hist.,* II, 23 (PG 20:196-200).
[40] Prov. 10:25.
[41] Luke 1:54-55; St. Augustine, *In Cant. Magnificat* (PL 40:1142).

[42] Acts 13:46-47.
[43] Rom. 11:13-14.
[44] Matt. 8:11-12.
[45] 1 Thess. 2:15-16.
[46] Rom. 11:20-21.
[47] Acts 24:5.
[48] Acts 9:23-24; 23:12-15.
[49] Rom. 9:1-5.
[50] Rom. 11:25-36.
[51] Cf. Gal. 1:12-16.
[52] St. Thomas, *Comm. in Rom.* xi, 25.
[53] Rom. 11:26.
[54] Matt. 21:43.
[55] *Comment. in Evang. Matth.*, III, 21 (PL 26:147); *Catena Aurea, In Matth. Evang.*, XXI, 1.
[56] Gen. 24:67; Pseudo-Augustine, *Sermo VIII*, 5 (PL 39:1754-5).
[57] Pseudo-Augustine, *Sermo CCXXXI*, 1 (PL 39:2171).
[58] Gen. 22:18; Ps. 97:3 and Is. 52:10.
[59] Acts 2:42, 47; 4:4; 5:14; 6:7.
[60] *Ennarratio in Psalm. 101*, 15 (PL 37:1303-4).
[61] *De Catechiz. Rud.* XXIII, 42 (PL 40:340).
[62] *De Doct. Christ.* III, vi, 10-11 (PL 34:69).
[63] *Destinées d'Israël* (Paris: Egloff, 1945), p. 112.
[64] *Tag- und Nachtbuecher 1939-1945* (Munich: Hegner-Buecherei bei Josef Koesel, 1947), pp. 230-1.
[65] *Eccl. Hist.* IV, 5 (PG 20:309). On the problem posed by Eusebius' account of so many as fifteen bishops in so short a time, see L. Marchal, "Judéo-Chrétiens," *Dict. de Théol. Cath.*, VIII, 1696-7.
[66] Rom. 16:3.
[67] Cf. V. McNabb, O.P., "Catholic Action in Apostolic Days," *Blackfriars*, XXV, 294 (September, 1944), pp. 329-35.
[68] Eusebius, *op. cit.*, I, 13 (PG 20:124-5).
[69] F. Haase, *Altchristliche Kirchengeschichte nach orientalischen Quellen* (Leipzig: Verlag Otto Harrassowitz, 1925), pp. 99-100.
[70] Eusebius, *op. cit.*, VI, 24 (PG 20:552), who quotes Origen on St. Matthew.
[71] St. Jerome, *In Epist. ad Eph.* III, v, 3 (PL 26:520).
[72] Deut. 30.
[73] Matt. 7:13-14.
[74] *Didache* ix, 4; x, 6.
[75] Rom. 10:1.
[76] *Hom. in Psalm. 108* (PL 26:1162B).
[77] *Sermo 70, 2* (PL 54:381).
[78] As quoted by B. Jarrett, O.P., in "Israel and the Faith," *Under the Olive* (London: Catholic Truth Society, 1929), p. 8.
[79] *Acta Canon. S. Dominici cura R. P. A. Walz, O.P.*, MOPH (Rome: Inst. Hist. FF Praed., 1935), XVI, ii, No. 11, p. 132; No. 27, p. 145; No. 31, p. 148.
[80] J. H. Newman, *Meditations and Devotions* (New York: Longmans, Green, and Co., 1903), pp. 177-8.
[81] K. Mochul'ski, *Vladimir Solovïov* (Paris: Young Men's Christian Association Press, 1936), p. 204 [in Russian].
[82] *Prayer for All Men* (New York: P. J. Kenedy & Sons, 1941), p. 121.
[83] M. Férotin, *Le Liber Mozarabicus Sacramentorum et Manuscrits Mozarabes*, (Paris: Firmin-Didot et Cie, 1912), Nos. 247, 912; *Le Liber Ordinum en Usage dans l'Église Wisigothique et Mozarabe d'Espagne du Cinquième*

au Onzième Siècle (Paris: Firmin-Didot et Cie, 1904), p. 160.

[84] Rom. 11:28.

[85] Cf. J. M. Oesterreicher, "Pro Perfidis Judaeis," *Theol. Studies*, VIII, 1 (March, 1947), pp. 80-96. While this study was at press, the Sacred Congregation of Rites approved, or rather, as is its way to say, did not disapprove, the rendering, in vernacular translations of the Missal, of *perfidia* and *perfidus* as "unbelief" and "unbelieving." Cf. *Act. Ap. Sed.*, IX (1948), p. 342.

[86] *Dialogue with Trypho*, viii (PG 6:492-3).

[87] *Ibid.*, ix, 1 (PG 6:493).

[88] *Ibid.*, x (PG 6:496-7).

[89] Is. 51:4-5; Jer. 31:31-33.

[90] Justin the Martyr, *op. cit.*, xi (PG 6:497-500); Gen. 17:4.

[91] *Ibid.*, xii-xxiii (PG 6:500-528).

[92] *Ibid.*, xciii (PG 6:697-700).

[93] *Ibid.*, lv-lx (PG 6:596-613).

[94] *Ibid.*, lxi (PG 6:613-16).

[95] *Ibid.*, xc-xci (PG 6:689-93).

[96] *Ibid.*, xcvi, 2 (PG 6:704).

[97] *Ibid.*, xxxv, 8 (PG 6:552-3).

[98] *Ibid.*, cxlii (PG 6:800).

[99] "Controverses avec les Juifs," *Dict. de Théol. Cath.*, VIII, 1876.

[100] *The Dialogues of Athanasius and Zacchaeus and of Timothy and Aquila*, ed. F. C. Conybeare (Oxford: Clarendon Press, 1898), pp. 66-104. See partic. Fol. 138, v°.

[101] See D. N. Oehmen, "Le Schisme dans le cadre de l'économie divine," *Irénikon* XXI, 1 (1948), pp. 6-31. The author sets forth the thesis that all the divisions which rend the Body of the Church are, in the last analysis, but manifestations and consequences of Israel separated, and that the reunion of the severed bodies with the Church will not attain its perfection until the fundamental schism which divides the Israel of the flesh from the Israel of the spirit be ended.

[102] Luke 12:49.

[103] CSEL xxxv (1), p. 2.

[104] *Ibid.*, pp. 35-6.

[105] *Ibid.*, pp. 52-3.

[106] *Ibid.*, pp. 53-4.

[107] R. Samuel Marochiani, *De Adventu Messiae Praeterito*, i (PL 149:337).

[108] *Ibid.*, vi-viii (PL 149:342-5).

[109] *Ibid.*, xiv (PL 149:351). The quotations from Scripture follow an Arabic version.

[110] *Ibid.*, xv (PL 149:352-3).

[111] *Ibid.*, xxi, xxiii (PL 149:359, 361).

[112] *Ibid.*, xxiv (PL 149:362).

[113] *Adversus Judaeos* (Cambridge: University Press, 1935), a work indispensable to those who wish to know more about the background of the works discussed here and of other controversial writings.

[114] *Die Judenmission im Mittelalter und die Paepste* ("Miscellanea Historiae Pontificiae," VI, 8; Rome: Pontificiae Universitatis Gregorianae, 1942), pp. 100-110.

[115] Vernet, *op. cit.*, 1871-1914.

[116] St. Ildephonsus, *De Virg. Perpet.*, iii-vi (PL 96:64-76) *passim*.

[117] H. Denifle, "Quellen zur Disputation Pablo Christiani mit Mose Nachmani zu Barcelona," *Hist. Jahrbuch* VIII (1887), p. 237.

[118] J. J. I. von Doellinger, *Beitraege zur polit., kirchl. und Kulturgeschichte der letzten 6 Jahrhunderte* (1863), II, 397.

[119] *Adversus Judaeos* x, 15 (PL 42:63-4).
[120] Od. Raynaldus, *Annales,* a. 1422, n. 36; M. Stern, *Urkundliche Beitraege ueber die Stellung der Paepste zu den Juden* (1890), I, n. 31.
[121] L. Pastor, *History of the Popes* (London, 1899), II, 337-8.
[122] It may not be amiss to underline that the Pope speaks here of the people collectively, and not of the individual Jew, who, despite his error, may be saved through Christ, for if he is true to his light, he loves Him unknowingly, in loving God.
[123] *Bullarum, etc., S. Rom. Pontificum Taurinensis editio* (Turin, 1860), VIII, 488.
[124] Luke 14:23.
[125] Matt. 10:16.
[126] Luke 9:54.
[127] Cf. S. Grayzel, *The Church and the Jews in the XIII Century* (Philadelphia: Dropsie College, 1933), pp. 268-70.
[128] In a letter to the Archbishop of Vienne on May 28, 1247; cf. Grayzel, *op. cit.,* p. 264.
[129] D'Blossiers Tovey, *Anglia Judaica, or the History and Antiquities of the Jews in England* (Oxford, 1738), p. 94.
[130] *Ibid.*
[131] M. Adler, "History of the 'Domus Conversorum' from 1290 to 1891," *Transactions of the Jewish Historical Society of England,* IV (1899-1901), p. 51; cf. Tovey, *op. cit.,* pp. 216-7.
[132] Adler, *op. cit.,* pp. 29-30.
[133] L. Rockinger, *Briefsteller und Formelbuecher des 11-14. Jahrhunderts,* 9, II (1863), 549, as quoted by Browe, *op. cit.,* p. 187.
[134] *Bull. Taur.* IV, 294.
[135] Cf. Grayzel, *op. cit.,* pp. 222-5.
[136] *Bullarum Privilegiorum, etc., collectio,* ed. Cocqelines (Rome, 1745), IV, i, 217-20.
[137] K. Hoffmann, *Ursprung und Anfangstaetigkeit des Ersten Paepstlichen Missionsinstituts* ("Missionswissenschaftliche Abhandlungen und Texte," No. 4; Muenster in Westfalen, 1923), pp. 84-5.
[138] *Ibid.,* p. 224.
[139] As cited by Hoffmann, *op. cit.,* p. 25.
[140] Franciscus Torres, as cited by Hoffmann, *op. cit.,* p. 82.
[141] Hoffmann, *op. cit.,* p. 34.
[142] *Ibid.,* pp. 113-4.
[143] *Ibid.,* pp. 48-60.
[144] *Ibid.,* pp. 120-24.
[145] *Ibid.,* pp. 180-90.
[146] *Bull. Cocq.,* X, 139-40.
[147] Hoffmann, *op. cit.,* p. 224.
[148] 1 Cor. 16:9.
[149] *Scripta de S. Ignatio de Loyola* ("Monumenta Ignatiana," IV; Matriti, 1904), I, 398-99; cf. J. Broderick, S.J., *The Progress of the Jesuits (1556-79)* (New York: Longmans Green, 1947), pp. 118-20.
[150] Pedro de Ribadeneyra, S.J., *Vida del P. Ignacio de Loyola, etc.* (Madrid, 1594), p. 293.
[151] *Monumenta Ignatiana ex autographis vel ex antiquioribus exemplis collecta* ("Monumenta historica Societatis Jesu"; Matriti, 1903), I, 1, pp. 181-84.
[152] *Ibid.,* pp. 268 ff.
[153] Cf. Hoffmann, *op. cit.,* p. 75.
[154] Browe, *op. cit.,* pp. 153-54.

[155] Hermannus ex Judaeo Christianus, *Opusculum de sua Conversione,* xix (PL 170:831).
[156] Cf. letter of Alexander III, no. 537, dated March 7, 1168 (PL 200:526).
[157] *Concilum Basiliense* II. Protokolle, ed. J. Haller (Basel, 1897), p. 543.
[158] *Die Chroniken der deutschen Staedte* 24 (1895), p. 95, as quoted by Browe, *op. cit.,* p. 155.
[159] Hoffmann, *op. cit., pp.* 92-5.
[160] *Ibid.,* pp. 176-78.
[161] H. Graetz, *History of the Jews* (Philadelphia: Jewish Publication Society of America, 1945), V, 448.
[162] M. Cahen in *Archives israélites* (October, 1847), p. 801, as quoted by T. Ratisbonne, *La Question Juive* (Paris, 1868), p. 18.
[163] P. L. B. Drach, *De l'Harmonie entre l'Église et la Synagogue* (Paris: Paul Mellier, 1844), I, 57.
[164] *Notes et Documents Relatifs à la Vie et à l'Oeuvre du Vénérable François-Marie-Paul Libermann* (Paris, 1927), p. 40.
[165] *Ibid.,* pp. 38-40.
[166] *Ibid.,* p. 55.
[167] *Ibid.,* p. 63.
[168] *Ibid.,* pp. 104-5.
[169] J. B. Cardinal Pitra, *Vie de Fr.-M.-P. Libermann* (Paris, 1872), pp. 514, 503.
[170] *Le T. R. Père Marie-Théodore Ratisbonne* (Paris: Librairie Vve. Ch. Poussielgue, 1905), I, 32.
[171] *Ibid.,* I, 84.
[172] *Ibid.,* I, 211. On the conversion of Alphonse Ratisbonne, see Baron de Bussières, *Conversion de Marie-Alphonse Ratisbonne* (1843); *Conversion of Marie-Alphonse Ratisbonne* (London: Burns & Oates).
[173] *Le T. R. Père Marie-Théodore Ratisbonne,* I, 210.
[174] Rom. 11:15.
[175] *Le T. R. Père Marie-Théodore Ratisbonne,* I, 267.
[176] Matt. 27:25.
[177] John 19:15.
[178] M. Leroux, "Les Prêtres de N.-D. de Sion," *Cahiers Sioniens,* II, 3 (April 1948), pp. 2-11.
[179] Drach, *op. cit.,* I, 1, 3, 5, *et al.*
[180] *Ibid.,* I, 23-24; see 2 Cor. 11:22.
[181] A. and J. Lémann, *La Cause des Restes d'Israël introduite au Concile Oecuménique du Vatican* (Lyons, 1912), pp. 79-84.
[182] *Act. Ap. Sed.,* XVII (1925), p. 542.
[183] *Le Vieux de la Montagne* (Paris: Mercure de France, 1919), pp. 303-4.
[184] *Le Sang du Pauvre* (Paris: Mercure de France, 1932), p. 208.
[185] *Le Salut par les Juifs,* chaps. 22, 23, 33. Bloy's thought on the Mystery of Israel is well presented in Bloy, *Pilgrim of the Absolute* (New York: Pantheon Books, 1947), pp. 245-73, and A. Béguin, *Léon Bloy, A Study in Impatience* (New York: Sheed and Ward, 1947), pp. 99-136.
[186] Rom. 11:11, 14.
[187] J. Maritain, *Ransoming the Time* (New York: Charles Scribner's Sons, 1941), pp. 151-2.
[188] Rom. 11:1.
[189] Maritain, *op. cit.,* p. 154.
[190] Cf. Deut. 24:1.
[191] *In Primum Regum Expos.,* II, ii, 42-3 (PL 79:108).
[192] Journet, *op. cit.,* pp. 358-59.
[193] Cf. Oesterreicher, *Racisme, antisémitisme, antichristianisme* (Paris, 1939; New York, 1943).

[194] Cf. *ibid.*, Paris ed., pp. 63 ff.; New York ed., pp. 104 ff.

[195] *American Jewish Year Book,* 1945-46 (Philadelphia: Jewish Publication Society).

[196] *Jewish Congregations; The Census of Religious Bodies of 1936, Bull. No. 72* (Washington: U. S. Government Printing Office, 1940).

[197] S. W. Baron, *A Social and Religious History of the Jews* (New York: Columbia University Press, 1937), II, 435.

[198] M. M. Kaplan, *The Future of the American Jew* (New York: Macmillan Co., 1948), p. 3.

[199] J. Zeitlin, *Disciples of the Wise; The Reigious and Social Opinions of American Rabbis* (New York: Bloch and Co., 1945), p. 187.

[200] St. Augustine never tires of pointing out that the Jews were left for a testimony. He calls them *librarii nostri,* and says: "The Jew bears the book whence the Christian believes"; "They are scattered over the earth to give witness by their Scriptures that we have not forged the prophecies concerning Christ." *Enarr. in Ps. LVI,* 9 (PL 36:666); *De Civit. Dei,* XVIII, 46 (PL 41:608).

[201] Matt. 23:39.

[202] R. Gordis, "Missionary Activity; the Jewish View," *Opinion,* April, 1948.

[203] *The New York Times,* February 26, 1946.

[204] "Jesus' Significance for His Own Age," *Hibbert Journal,* X, 4 (July, 1912), pp. 773-4.

[205] *Jesus of Nazareth* (New York: Macmillan Co., 1943), pp. 411, 414.

[206] "Kuppuru e Cristo," *Religio,* X, 1 (1934); cf. *The Epistle,* XII, 2 (Spring, 1946), pp. 43-44.

[207] J. S. Conning, *Will the Jews Ever Claim Jesus* (New York: The Christian Approach to the Jews, Board of National Missions), p. 7.

[208] *Why I Am a Jew* (London: Victor Gollancz, Ltd., 1943), p. 41.

[209] *The Jew in Our Day* (New York: Duell, Sloan & Pearce, 1944).

[210] See, for instance, *Paul Among the Jews* (London: A. R. Mowbray and Co., 1928), and *Between Heaven and Earth* (New York: Philosophical Library, 1944).

[211] C. H. Fahs, *The Christian Approach to the Jews; a survey. Preliminary papers, responses and analyses* (New York, 1931); *The Christian Church and the Jewish People* (New York: Committee on the Christian Approach to the Jews, 1947). For a Jewish comment, see M. Eisen, "Christian Missions to the Jews in North America and Great Britain," *Jewish Social Studies,* X, 1 (January, 1948), p. 31.

[212] 1 Cor. 9:16.

[213] Charles, *op. cit.,* p. 102.

[214] *Enarr. in Ps. XC,* ii, 8 (PL 37:1167); *ibid., LXXXVII,* 8 (PL 37:1114).

[215] *Lettere di S. Caterina da Siena,* ed. P. M. L. Ferretti (Siena, 1918), I, 76-79.

[216] *The Letters of Pope Celestine VI to All Mankind* (New York: E. P. Dutton and Co., 1948), pp. 160-61.

[217] Esth. 13:9.

Study Outline

Gerald C. Treacy, S.J.

If by chance this Study is considered too long to be discussed at one meeting, it is suggested that a part of the Study be selected for study and discussion.

Part 1. Paragraphs 1-40

With arms outstretched Christ died, that with the one He might draw the Jews and with the other the Gentiles. This teaching of the Fathers has always been the mind and heart of the Church. Though Christ's words and works were for all men, the immediate *you* of His preaching was Israel. His Apostles went first to the Jews with the Good News. Even though St. Paul was the Doctor of the Gentiles he first carried the Gospel to the Jews of the Diaspora.

While the Jews as a nation rejected the Messias, those who received Him, received Him utterly. The books of the New Testament show us that the Gospel was sown not only on stone in Israel but on good ground. The stream of prayer for the conversion of Israel has flowed steadily through the Church from the beginning.

After the Apostolic age Christian literature concerning the Jews became more and more controversial. Almost every form of writing is included, dialogues, didactic treatises, letters, discourses, poetry.

Questions

What was Christ's attitude toward His own people?

What was the attitude of the Apostles toward the Jews?

How does St. Luke portray the early Church?

How did St. Augustine speak of the Church at Jerusalem?

How constant has been the Church's prayer for Israel's conversion?

When did Christian literature on the Jews become controversial?

Summarize St. Justin's Dialogue with Trypho.

What does the mosaic on the arch of St. Lorenzo portray?

That which marks the nature of the Church also marks her task. Explain.

What does Christ's attitude toward the Canaanite woman show?

PART 2. PARAGRAPHS 41-76

Compulsory sermons entered into the apostolate especially in the Iberian peninsula. With the rise of the preaching Orders the method became more prevalent. In the course of the centuries the practice spread. Medieval theologians taught the right of the Church to impose sermons on unbelievers.

A new approach was made when the Dominicans in early thirteenth century England established at Oxford a home for Jewish converts. In Gran, Hungary, a similar home for convert Jews was founded. St. Ignatius with his early companions welcomed Jewish catechumens into their home. In 1543 Paul III, at the instance of St. Ignatius, approved by papal Bull the erection of a house for Jewish and Mohammedan women converts. St. Francis Xavier, St. Philip Neri and Blessed Peter Faber shared St. Ignatius' zeal for the Jewish apostolate.

In the early Middle Ages the baptism of Jews was made the occasion for propagating the Faith. Great honors were often given them to show them the welcome of Mother Church.

In the centuries following St. Ignatius no particular initiative was shown in the Jewish apostolate. In the nineteenth century Our Lady intervened in the miraculous conversion of Alphonse Ratisbonne.

Questions

What was the compulsory sermon strategy?
What did medieval theologians teach about compulsory sermons?
Where were houses for converts first established?
Describe St. Ignatius' work for the Jews in Rome.
What were some of the hindrances to the Roman apostolate?
Describe the conversion of Alphonse Ratisbonne.
The intervention of the Blessed Mother intensified the Jewish apostolate. Explain.
What is the task of the Missionary Priests of Our Lady of Sion?
Explain the Postulatum Pro Hebraeis of the Vatican Council.
Did God repudiate Israel as a church or as a people?

Part 3. Paragraphs 77-97

Almost one half of the Jews of the world live in this country. The burden of bringing Christ to the Jews rests chiefly on American Catholics. American Protestants for years have been active in the Jewish apostolate. In 1930 there were 67 mission stations, 152 paid workers and 311 volunteers. Since then the number has increased.

Catholic effort today does not compare with the effort of Protestants. We have the Archconfraternity of Prayer for Israel, the Guild of Our Lady of Sion, and the Catholic Center for Jews in Brooklyn. This is the extent of our organized effort.

Our first need is to establish an Institute. This Institute would provide an intellectual basis for our apostolic efforts, and encourage research and publication. The Institute would have to found a library, and both observe and register developments in fields related to the apostolate. But beyond its intellectual efforts, it would have to be directly active in the apostolate and stimulate it in many ways. Besides this we need specially trained priests for this apostolate. Indeed every Catholic must awaken to the need of this apostolate. Whether we will or not we are missioners at all times.

Questions

Hitler's attempt to destroy the Jews bears many implications to the apostolate. Explain.

Whose is the chief responsibility of bringing the Gospel to the Jews?

How have Protestants carried on the apostolate?

What has been the extent of Catholic endeavor?

What are our standards for the apostolate?

What has been the recent directive of the Holy See to the Fathers of Sion?

Why do we need an Institute for our apostolate?

What would be the scope of such an Institute?

What are the three instruments we should use in our apostolate?

No missionary work has so sure an outcome as that to the Jews. Explain.

A Note on the Author

The Rev. John M. Oesterreicher, himself a convert from Judaism, was born in Austria on February 2, 1904. In his youth, he came to believe in Christ through reading Kierkegaard, Dostoevsky, and others, but above all, through the immediate influence of the Gospels. While a medical student, he read the works of Cardinal Newman, particularly *The Development of Christian Doctrine,* which convinced him that the Catholic Church was the one true Church of Christ. It was the logical cogency, the architectural unity of her dogma that "compelled" him to become a Catholic. After his theological studies at the Universities of Graz and Vienna, he was ordained on July 17, 1927, in St. Stephen's Cathedral in Vienna. Then he did parish work, was active in the Catholic Youth Movement, and taught religion in the Lower and Higher Schools of Vienna. From 1934 till 1938, he was editor of *The Fulfillment,* a review which presented the Jewish problem as a religious question, and director of the Opus Sancti Pauli, a work devoted to the conversion of the Jews. When Hitler invaded Austria, he left Vienna for Fribourg, Rome and Paris, and came to the United States in 1940, with the encouragement of the Holy Father, to continue his apostolate. At present he is assistant at the Church of the Assumption, New York City, and Research Professor of Sacred Theology at Manhattanville College of the Sacred Heart. He is the author of *Racisme, antisémitisme, antichristianisme,* and a contributor to a number of American and French periodicals.

☆

The study outline and questions for "The Apostolate to the Jews," were formulated by Gerald C. Treacy, S. J., who has prepared study club editions of various encyclicals.

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